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COVINA, CALIFORNIA

The Expositor

AND CURRENT ANECDOTES



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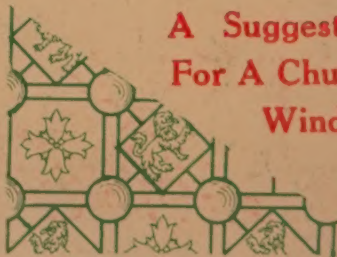


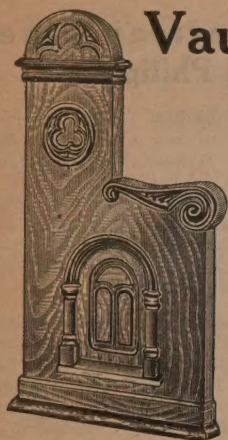
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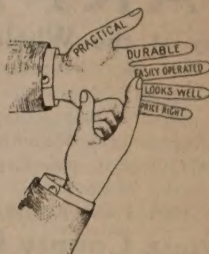
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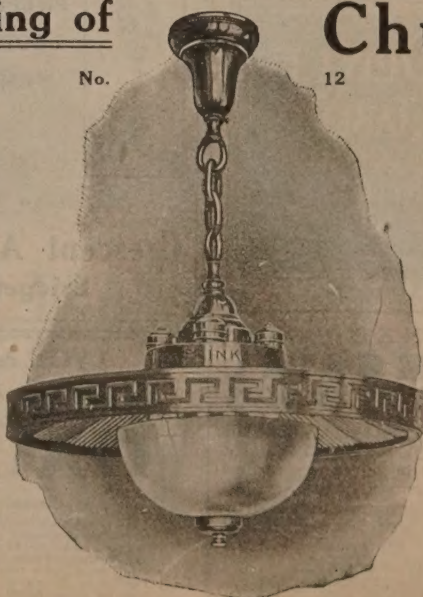
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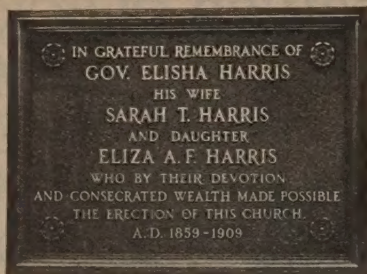
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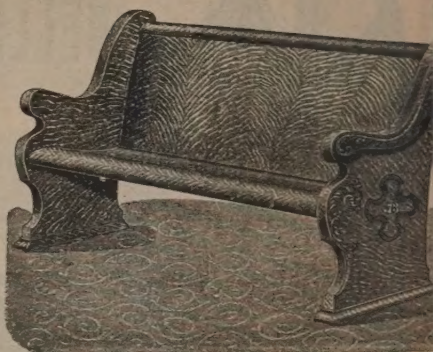
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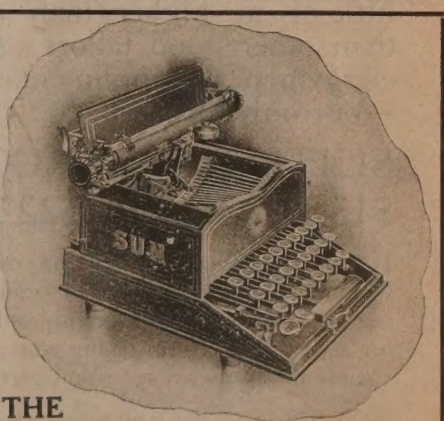
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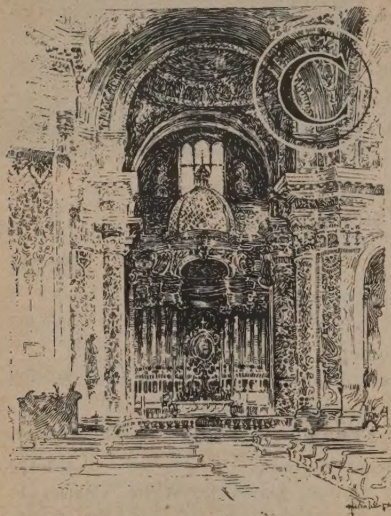
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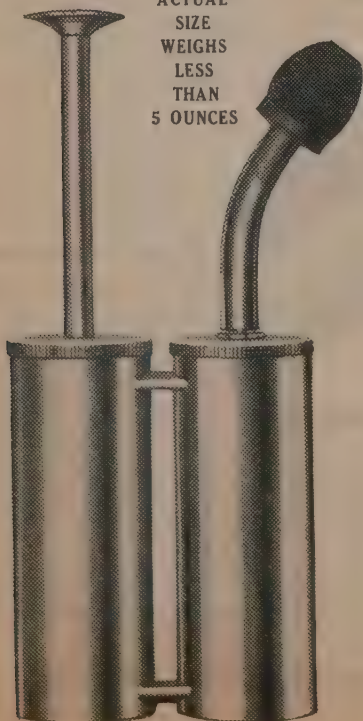
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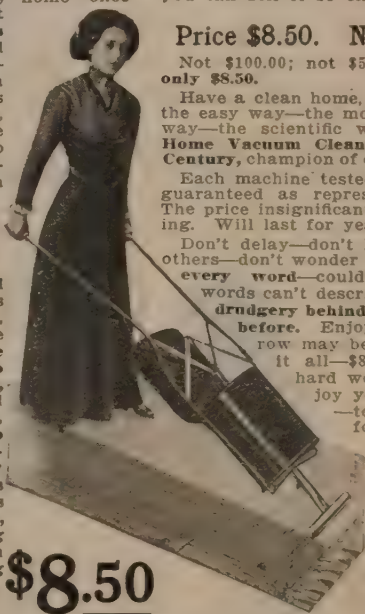
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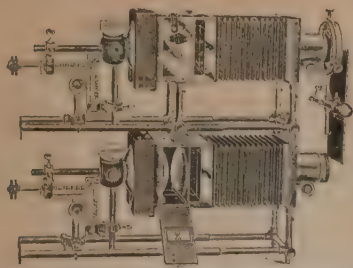
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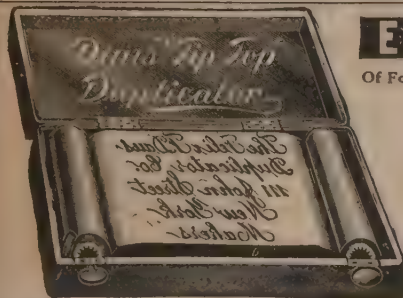
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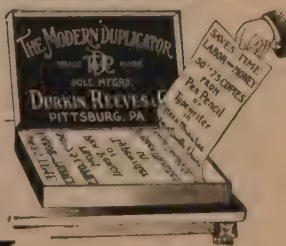
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APRIL, 1910

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Number 7

The Expositor Church

This church embodies some ideas of the editor of THE EXPOSITOR for a church which can be enlarged without spoiling the appearance. It also provides for the Sunday School, and the addition is especially suited to the graded Sunday School. It will seat 350 on the main floor and nearly 100 in the gallery. By leaving out the smaller vestibule, seatings for an additional 50 could be secured. The cost of the church will range from \$7,500 to \$10,000, according to the location and the material used. The best appearance will be secured with brick and stone.

THE BASEMENT.

A portion, 18x36, may be left unexcavated but that portion would make an excellent club room or gymnasium, and this feature is needed for "dry" towns.

It would be better to put the furnace room in the center, where the kitchen is located, and use the furnace room for kitchen or class room.

Under some circumstances I would not object to putting a bowling alley in the basement. The prayer meeting room will save heating

the whole church. It can be used with other two rooms for classes in the Sunday School. The basement should be one-half above ground in order to secure ventilation and light.

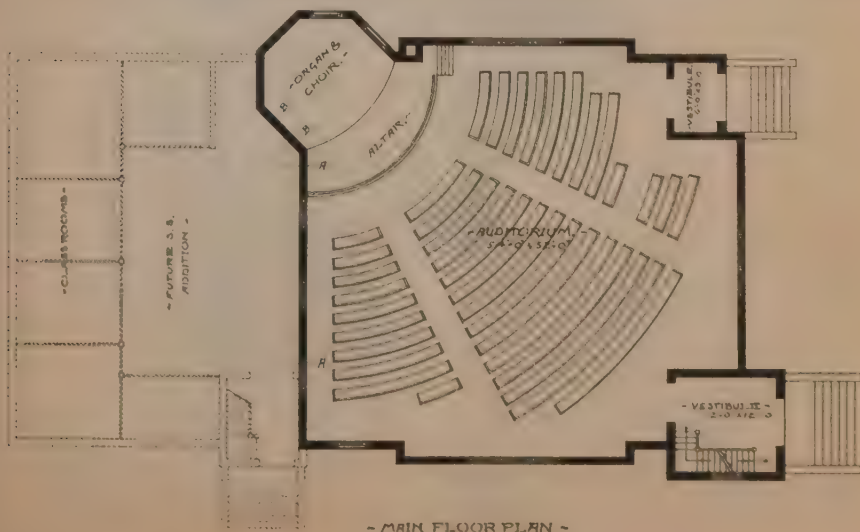
THE MAIN FLOOR.

This is 54x52 feet and will seat 350. By leaving out the smaller vestibule about 50 additional seatings may be secured. The church is almost square and for that reason should have good acoustic properties and the preacher's hot shot can reach even the back seat.

Ample light comes through three large windows. Don't place a window back of the preacher that will attract the eyes of the audience. The lighting of the church should be concealed also so that the eyes are not attracted to a light instead of the speaker. Put rubber tiling or something that does not gather germs in the aisles and little strips of rubber between the seats.

THE GALLERY.

Unless your Sunday School cannot be accommodated in the basement and on the main floor, do not put the gallery in. Remember that you have three class rooms in the base-



The

Expositor Church

Costs \$7,500 to \$10,000

Seats 350 to 400

Costs per Seating, \$20.00

Main Room 54x52 feet

Gallery, if added will care for
four Sunday school classes

Basement furnishes three
class rooms

Addition can be added without
spoiling appearance and
architectural arrangement



THE EXPOSITOR CHURCH

J. R. Barber
Jan. 1/10

ment. But if your school is growing rapidly, and there is no prospect of securing the addition for five or six years, the gallery may be added. It will seat about 100 and will care for four classes. Rolling partitions should be added if used for classes. Place steps at both ends of altar, and make the altar sufficiently high. If possible arrange an outside entrance to the choir or an entrance from basement. Be careful about gaudy windows, and spend enough money on the decoration to make the effect pleasant and restful. Remember that the decoration should be subdued, not striking. A church is well decorated when no one notices the decoration.

THE FUTURE ADDITION.

If you are in a suburb or a small town your Sunday School attendance will, if you have a good school, be larger than your church attendance. The Sunday School if properly taught and managed will not only feed your church with young people, but will draw the parents of the children.

If you want 200 more seatings and six class rooms you can secure the addition for about \$4,000. This addition is specially suited to a graded Sunday School, and it can be added without detracting from the architectural appearance of the church. When the addition is made a sliding partition takes the place of the wall from A to A.

The class rooms in the addition may be divided to accommodate Beginners, Primary and Junior departments, while the main room may be used for the Intermediate department.

These plans in the hands of a building committee will help them concentrate upon some plan. Give your architect an idea of what you want, and while his wisdom is indispensable, remember that he don't have to put up with the inconveniences. Rely wholly upon him as long as he tries to appreciate your needs. Do

your fighting among yourselves. Present a smiling front to the architect.

CHURCH EQUIPMENT AND SUPPLIES.

The cost of this church having been kept within the means of the financial ability of the ordinary community, the furnishings and equipment should be the best. If we were building this church we would have the heating supplied by a *Kelsey furnace*, because they make ample provision for fresh air. No preacher can make an impression on an audience made dull by lack of oxygen.

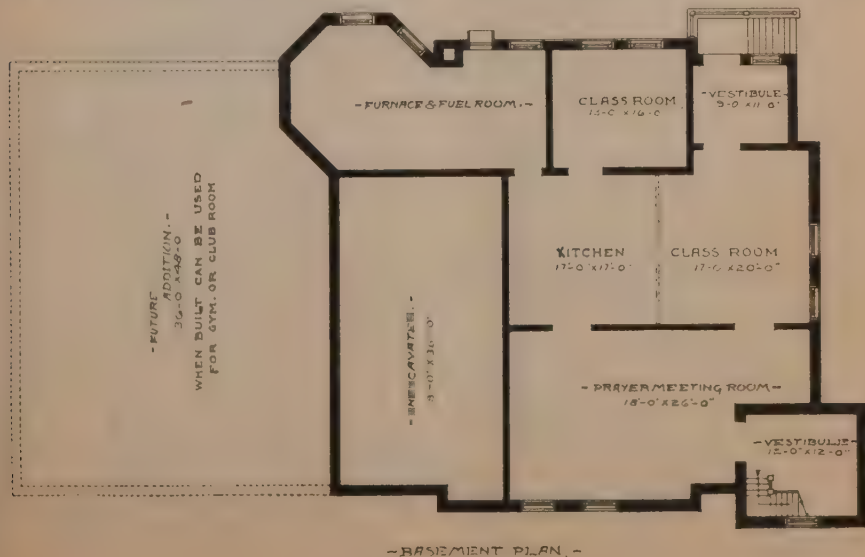
There should be a medium sized pipe organ. This may be secured from The Hinners Organ Co., Pekin, Ill.; Estey Organ Co., Brattleboro, Vt.; Lyon & Healy, 13 Adams street, Chicago; Hillgreen, Lane & Co., Alliance, O.; Geo. Kilgen & Son., St. Louis, Mo., and Henry Pilcher's Sons, Louisville, Ky. The pipe organ music is an aid to reverence. The offerings of those it will draw to the church will pay for it in five or six years. It is a good investment.

The seating will be tastefully done if entrusted to The American Seating Co., Dept. H., 215 Wabash avenue, Chicago, or you may secure prices from Vaught Furniture Co., Parker, Ind.; S. E. Small & Co., 90 Canal street, Boston, and Joseph W. Daub, 1028 Arch street, Philadelphia, Pa.

The lighting should be given to specialists— I. P. Fink Co., 55 Pearl street, New York, or Crescent Art Metal Co., Bridgeton, N. J. A well lighted church will increase your Sunday evening audience.

Secure an artist to decorate your church— read of the pains taken to make the tabernacle harmonious in color, and pleasing to the eye. The eye supplies much more to the brain than the ear.

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- BASEMENT PLAN -

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Heb. 13:18.

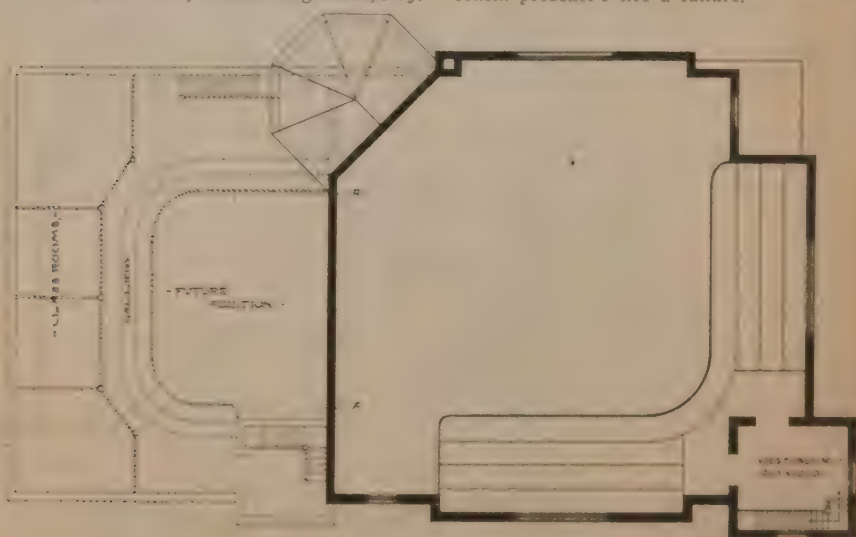
In a recent trial in a New York court of men implicated in weighing frauds at the Post of New York, when the attorney asked the assistant United States weigher who had turned state's evidence, why the members of the "system" did not keep a record of their respective share of the spoils, he replied, "I suppose we relied on the honor among thieves." As these "thieves" appear to have cheated on another almost as constantly as they cheated the government this "honor" evidently did not prove very reliable.

One of the dishonest weighers who admitted his guilt also admitted that on the night of the day that he made his confession he had his first good sleep he had had for years. The man who has traded his honor has lost all peace of conscience.

TRUE HEROISM.

Rev. 22:12; Isa. 40:10.

It is said that the day after Garfield's election for President of the United States a dispatch was sent to Milton Wells, a Wisconsin preacher, whose vote in the convention had kept Garfield's name on the list of candidates to the very last, asking him if he would accept the governorship of Arizona. In his reply, Mr. Wells said, "I have a better office that I cannot leave. I am preaching here for \$600 per year." Here is one of those heroes of men whom the world will "little note nor long remember." He made a man famous because he was willing to remain unknown himself. We judge men by the success they have outwardly achieved. Many would pronounce that Wisconsin preacher's life a failure.



On the calendar of the First Baptist Church, North Yakima, Washington, are found two interesting paragraphs. One gives a list of women who serve on a "Social and Calling Committee," the other a list of women who serve on a "Committee on Visiting the Sick." The parish is divided into districts with one person at the head with a committee serving under her direction. In this way the whole parish is covered.

SCHOOL AND CHURCH.

The illustrations herewith show that the idea of the Sunday School church is growing. Judson Macintosh, of the Chester Baptist Church, Toronto, believes in building the school first and then let the church follow. J. Francis Brown, the architect, has produced something different in placing the tower in the center, and in appearance it is a school building.

The folder prepared by Rev. Mr. Macintosh shows the crowded condition of their Sunday School by photographic reproductions. It also gives a map of the portion of the city showing the need and the wisdom of the location.

He has secured \$2,000 with this folder to back his efforts. The Sunday School is helping with the mile-of-pennies plan.

CHURCH BUILDING BONDS.

The advantages of the "bond" plan of raising money for church building is that it provides for payments which may be made monthly or quarterly for one or two years. The bond is a permanent reminder of the obligation and the coupons are reminders of the dates.

No matter how good a plan is it needs a man behind it to make it successful. That man should be some good business man, who will look after the payments on bonds as he would look after payments on a note. The bond plan specifies that the total amount must be pledged to make it binding. This results in the well-to-do men giving all they expect to in the beginning. Careful business men are learning that they usually get hit twice on a money raising campaign and therefore pledge only part of what they can give at first, realizing that they will be called upon to make up the deficit.

Don't adopt any plan that has not the approval of the whole board. If you have a Jonah on the committee who persists in being contrary, throw him overboard and proceed unanimously.

I once knew of a church where the board or building committee was made up of able

Our School and Church



Present Subscription to complete Sunday School Now. The Church to be Built Later.

Our Proposed School

SEATING
650
SCHOLARS



TO BE USED
ALSO AS
A CHURCH

Estimated Cost. \$12,000

J. FRANCIS BROWN, Architect

To be built when we have the money

No. _____

\$ _____

St. James

Church, Lakewood, Ohio

This bond for the sum of \$ _____ is issued in consideration of a pledge by

to pay _____

on the following terms _____ as indicated by the attached coupon.

This subscription is made in consideration that the entire sum of \$ _____ is subscribed not later than

19 _____

Pastor

[SEAL]

Treasurer

No.

Due.....19..

SUBSCRIPTION COUPON

This coupon receipted by the Treasurer is evidence of the payment of the fourth payment of \$..... on the subscription of \$.....

Received pay't.....19..

.....Treas.

No.

Due.....19..

SUBSCRIPTION COUPON

This coupon receipted by the Treasurer is evidence of the payment of the third payment of \$..... on the subscription of \$.....

Received pay't.....19..

.....Treas.

No.

Due.....19..

SUBSCRIPTION COUPON

This coupon receipted by the Treasurer is evidence of the payment of the second payment of \$..... on the subscription of \$.....

Received pay't.....19..

.....Treas.

No.

Due.....19..

SUBSCRIPTION COUPON

This coupon receipted by the Treasurer is evidence of the payment of the first payment of \$..... on the subscription of \$.....

Received pay't.....19..

.....Treas.

For the purpose of building a new church for the

I promise to pay the sum of \$..... on the following terms.....

Signed

Address

Date

and opinionated men. They wisely looked forward to disagreement. They covenanted that up to the time a vote was taken they could be as disagreeable as they liked, and could go the limit to have their way. But that after the vote every man must stand enthusiastically for the decision of the majority.

On the opposite page is a blank bond. If your printer cannot supply you, we will furnish prints of the page opposite in green ink on green bond paper; 250 for \$5, 500 for \$7.50. The name of your church will be inserted without extra charge. We will print any kind of pledge you want and add picture of proposed church, if you send drawing—500 for \$10. But we cannot make them larger than the page shown.

F. M. Barton, Publisher, Cleveland, O.

TOPICS FOR SUNDAY EVENING ADDRESSES.

I. Theology in Fiction.

1. The Sorrows of Satan; or a Hard Task-Master.
2. The Wrestler of Philippi; or Victory at Last.
3. The Sky Pilot; or Serving to Save.

4. The Christian; or The Tragedy of a Woman's Love.
5. To Have and To Hold; or Won at Last.
6. Honorable Peter Stirling; or Misunderstood.

II. Talks to Young Men.

1. A Young Man Before a King.
2. A Young Man's Dream.
3. A Wrestling Match.
4. A Man Who Went to Sleep at His Post.
5. A Young Man, a Ruined Home, a Pillar of Salt.
6. A Young Man Who Lost His Backbone.
7. Three "Cheers" of the Young Man Jesus.

AN EDITOR'S HOMILETICS.

It was Canon Wilberforce who said that the Christian life has four elements: First, admit; second, submit; third, commit; fourth, transmit. I am of the same mind as The Ram's Horn, "tempted to add a fifth—remit." —Selected.



CHURCH OF THE LADY OF LORETTO—BUILT OF ATLAS PORTLAND CEMENT BLOCKS, BY FREDERICO & SONS.
(THIS IS ONE OF THE FIRST CHURCHES TO BE BUILT OF CEMENT BLOCKS.)



EXAMPLES OF CHURCH ARCHITECTURE.

Church Clocks

The invention of the first clock is ascribed to various authorities, all of them churchmen.

First in the list comes the Archdeacon of Verona, who made a clock with weights in the ninth century. The next inventor of timepieces was Pope Sylvester II, who devised a weight clock at Magdeburg in the year 996, when he was still an archbishop. The very first historical mention of a clock in England is in connection with the towers of Westminster Abbey, in the year 1288. This was also the first clock operating a chime of bells. In 1292 a clock was erected in Canterbury Cathedral which cost thirty pounds, nearly \$300 in the money of our own time. One erected at Wells Cathedral dated 1325 is in the South Kensington Museum and is said to be still going.

The great cathedrals of the middle ages were most frequently provided with clocks and nearly all of the English cathedrals have had them since clocks were invented. That they were well made is evidenced by the fact that within the memory of man the works of two of them, Peterborough and Canterbury, besides the clock of Wells mentioned, were still going. It is not until quite modern times that church clocks had minute as well as hour hands, but in other respects there is surprisingly little difference between the oldest of these machines and that of most of the makers of the present day. Church towers have been the usual and established abode of public clocks from the very earliest days of clock-making.

The church clock in the country village, with its broad, open face telling its homely tale of the flight of time, with its welcome bell tolling forth the hours and regulating the life of the community, is the personal friend of every dweller within the sight and sound of it.

The church tower lifts high above the trees and surrounding buildings dominating the community and gives the most effective position for that thing of traditional dignity and responsibility, the Town Clock.

The Church is the guardian of time, the monitor of man that he may squander neither days nor hours nor even minutes, and what more fitting place can there be for the visible record of this guardianship than the towers she builds as symbols of her aspiration and spiritual supremacy?

The Bausch & Lomb Optical Company, well known manufacturers of optical instruments and scientific and laboratory apparatus, are making a line of projection apparatus suitable for the widest possible range of work.

Their latest model will be of special interest, we believe, to our readers, for it is designed largely to meet their needs. It is an instrument very easily manipulated for it is simple in construction, and being light and compact, can be readily carried. Its low cost is not due to any cheapness in quality, but is made possible by Bausch & Lomb's large facilities, the result of more than fifty years' experience in manufacturing.

All the parts of the lantern are standardized, so that one can purchase a unit lantern and be certain of being able, at any subsequent time, to secure additional attachments.

A second lantern added to the first provides dissolving views. An opaque attachment enables projection direct from a natural or so-called opaque object without the necessity of lantern slides, and reproduces it in natural form and color. For educational work there is also provided a microscope attachment for the projection of microscopic objects.

One important consideration to the purchaser of a lantern is the available illuminant, for not all places are supplied with arc lights, which are probably the best illuminants.

These lanterns are supplied also with 100 candle-power incandescent lamp, with acetylene burner, oxyhydrogen burner and alcohol vapor lamp, so that all conditions for lighting are met.

The company will be pleased to send descriptive literature on request.



CLOCK TOWER, FIRST M. E. CHURCH, MEDFORD, MASS.

Pipe Organ Follows the Missionary

Central M. E. Church at Manila Leads in Getting American Organ.

Herewith is published an illustration of an organ installed recently in the Central M. E. Church of Manila, P. I., by the Hinners Organ Company, of Pekin, Ill. It is believed by builders to be the only American pipe organ thus far installed in the Philippines. The church has an American membership, several of the members being United States government officials.

The Hinners Company also has under construction its third pipe organ for Johannesburg, South Africa. The contract was made at the suggestion of an American mining engineer. Employees of the Langlaate Estate and Gold Mining Company decided to present a pipe organ to a church at Fordsburg, South Africa, and this engineer happened to know of the work in this line produced by the Hinners Company, and suggested that the organ be imported from America. It gave such excellent service and satisfaction that it has led to their receiving two more contracts in that city.

At present the Hinners Company is installing an organ in the Central Christian Church of Austin, Tex., and has a large number of other instruments in process of construction.



We would advise our readers to consider the advertisement of E. J. Worst on page — of this issue. Mr. Worst is the inventor of a new Vest-Pocket Vaporizer for the treatment of Catarrh, which many of our subscribers are already using.

THE REWARD OF SERVICE.

The Archbishop of Canterbury enjoys a joke even when he himself is the victim of it.

When he was Bishop of London he was one day walking in the suburbs of the English capital when he chanced upon a little girl who was looking up somewhat wistfully at a four-barred gate.

"Oh, please, sir," she asked, "will you open this gate for me?"

Smiling upon the demure maiden, the bishop lifted the latch and pushed back the gate; but, in spite of its size, it swung so easily that he said: "You're such a big little girl that I should think you could yourself have opened so nice a gate as this."

"Oh, I could, sir," she replied, "but then I should have got my hands all over fresh paint."

And then the bishop saw that that was just what had happened to him.

Metropolitan Pulpit Sparks

From "Every Day in New York."

Rev. W. L. Fisher—The hardest blow that any individual can strike against evil is to lead a good life.

Dr. Burrell—There are no deserving people in heaven; only sinners saved by grace.

Rev. H. S. Zimmerman—The purity of a supreme purpose is possible for every life, but it is only possible as the life is yielded to God for His cleansing.

Dr. Parkhurst—The complete restfulness of Christ did not prevent Him from appreciating the restlessness of the human heart.

Dr. Carter—The man who so far loses his manhood that he blasphemes God's name is driving the wedge into our country which will at last open the whole country to the worst curse which could come to man.

Dr. William C. Stimson—The greatest asset of the Christian religion is its marvelous transforming power.

Dr. L. M. Sweet—Christ voluntarily chose the pathway of duty, sorrow, resurrection and sacrifice, and glorified it.

Dr. A. T. Pierson—When you think the least of yourself God thinks the most of you.

Dr. Charles Edward Jefferson—"Men to-day are mental grasshoppers, jumping from blade to blade and resting nowhere."

Dr. H. C. Mendenhall—"Do not sow what you would not have another generation reap."

Dr. Charles Edward Jefferson—"Formerly men wanted to stone Jesus. Now they praise Him, but throw stones at the church."

Dr. H. L. Zimmerman—"There are two burdens we cannot afford to carry—the resentment of yesterday, the anxiety about to-morrow."

Dr. Robert Johnston of Montreal—"We emphasize today the life that is here. We want to know how to live and not how to die."

Dr. Patten—"When a man puts his religion in one pocket and his philosophy in another, I immediately discount his intellectual power."

Dr. Patten—"Faith in the Lord Jesus Christ is the natural faith of childhood and the crowning achievement of the intelligent man."

Dr. Jefferson—"Men have always gone to the Sermon on the Mount to get the marble with which to build their ethical palaces."

Dr. Jefferson—"The Roman Catholic Church has a clearly defined idea of the duties and work of the church, but I think its idea is wrong. The Protestant Church has such a vague and confused idea that it fails to be operative."

Dr. Johnston—"We need to emphasize faith today, not as the initial step alone, in the religious life, but as necessary all along the way."

Dr. Jefferson—"You can't find Christianity by looking into a pot from which you have cooked away dogma, the sacraments and the Christ Himself."

Dr. H. R. Mendenhall—"Position amounts to nothing unless you can fill it humbly and honestly."

The Rev. B. Z. McCullough—"There are more saloons in a single city of Montana than there are churches of the four leading denominations in the entire state."

MISTOOK THE TROUBLE.

A parson wrote to his bishop asking him to come and hold a "quiet day." The bishop declined, saying: "Your parish does not need a quiet day, but an earthquake."

The Church as an Advertiser

Joseph Clark in The Advertising World, Columbus, Ohio

Some Good Arguments Why the Church, as Well as the Merchant, Should Use Display Advertising in Its Work.



DR. JOS. CLARK.

When recently in New York, I picked up the Saturday edition of one of the leading metropolitan dailies, and found a six-inch double-column display advertisement of the Sabbath services in a certain enterprising church. There was nothing sensational about it other than the novelty of seeing religion advertised with as much assurance as the merchant advertises his wares or the theater its attractions.

And why not? If the Gospel is "good news," it should be

heralded in papers and magazines devoted to spreading "news," good and bad. When it is used more to spread good news, there naturally should be less call for the "bad." In this intense common sense age, when everything is put to the test of the practical, the church and religion can no longer wrap themselves in the garments of sanctity and expect to receive attention because of a reverence for holy things supposed to be a constituent part of man's natural endowment.

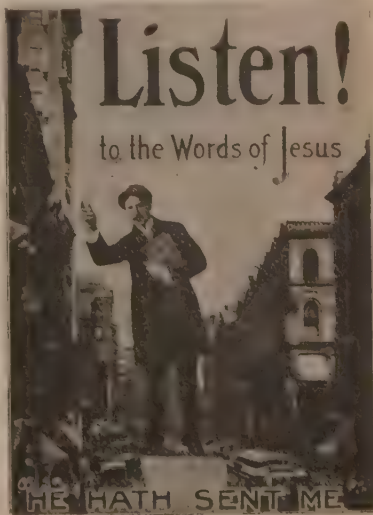
The holiest church of today is the one that is getting the best results. The holiest preacher of the times is the one who most successfully applies the healing and curative remedies of Christianity in the most practical form to the hurt of the race. "I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

The church is the sanitarium of the soul. It is not enough to put up a building, employ a preacher, and then wait for patients. It must make itself known. The church bell is not sufficient. It must use the printed page. It must get into the literature the people read. It must make a bid for attention; and it must be secured in the way attention is legitimately and successfully secured for anything else.

I believe the church, as a part of its expense budget, should own and use advertising space in the local newspapers. Part of

it should be used as a standing advertisement, if you please. Just a few words, never missing from the columns, thrusting themselves so persistently and continuously before the eye of the reader that he learns them by heart; just as he knows "Fifty-seven Varieties," "Coco-Cola," "Van Camp's," or "Push the Button." There should also be a space devoted to current announcements, changed daily or weekly; fresh, striking, without sensation. These should set forth the features of the preaching services of the coming Sunday, or advertise the attractions of the Sunday School, or make a bid for men in organized men's classes, or announce plans for social service, etc.

These announcements should not be set in six-point solid, and tucked away in a pile of church notes, to be sought for as one seeks for a particular kind of button in the family button-box. They should rather be given prominence of position, set in either the body-type of the general reading matter, or in display type. Such an advertisement should be given a studied freshness that compels one to read it. All this is needed; and it will be better and more frequently done.



when ministers spend a little less time during their seminary preparation in studying hair-splitting controversies of sixteenth century doctrine, and much more time on how

Christ Church

BROADWAY AND SEVENTY-FIRST STREET

SUMMER SERVICES

Holy Communion	8 A.M.
Morning Service and Sermon	11 A.M.
Evening Prayer	5 P.M.

A CORDIAL WELCOME TO ALL

St. Mary's Church

101 Lawrence Street

ALL SEATS FREE - EVERYBODY WELCOME

SERVICES

9:30 A.M. - Sunday School

11:00 A.M. - Morning Prayer

7:30 P.M. - Evening Prayer

to win and hold the attention of men to the church and all for which it stands.

Not only should the church avail itself of the newspaper for advertising, but it should seek to become the peer of the best business houses, in the wise and judicious use of printer's ink in card, circular, leaflet and poster printing.

The church is in the "business" of soul-saving and soul-culturing, and its commission is to reach "every creature." To sit satisfied with a handful of church members representing a few families and their children—families which for years have constituted the larger part of the congregation—is an ecclesiastical sin; and I am not sure but that it is also a moral sin. The church needs to study the successful advertising methods of the age and to prove herself an expert in their use.

Some time ago, I saw painted on a billboard, upon a Chicago street corner, a sign twelve by twenty-four feet, advertising the "Moody Church." I read it just once from the window of a passing trolley car. I have never been able to get away from that sign. I see it every time I think of it. It made an impression through the eye-gate that would never have been made through the ear-gate.

The ministers of a large denomination in a populous Ohio city recently spent Monday morning in listening to and discussing a paper on "Immortality"—a doctrine accepted by almost all nations and religions of the world. Had they "come down to earth" and spent that time in devising plans for legitimate advertising of the King's Business—in studying the problem of securing attention of and spreading the "good news" to the multitudes of people, now unreached by the church—they would more profitably have applied themselves to a twentieth-century problem, the consideration of which is more and more forcing itself upon the church.

Through a large experience, covering many years in the ministry in both country and city, I have proven the value of advertising the King's Business through the press and the printing office, just as the merchant has proven its value as a means of securing the attention and trade of the community.

ROBERT STUART MACARTHUR.

The visitor who finds his way to the pastor's study of Calvary Baptist Church, Manhattan, need not fear to meet the great and kindly soul presiding there. Robert Stuart MacArthur is a friend of man. And his own friends are to be found in hosts, not only in his own congregation and his own city, but throughout the world.

Dr. MacArthur is one of the senior pastors of New York. Forty years ago this very week he was called to the pastorate of Calvary Church, and on May fifteenth of that year, 1870, he began his active services there. Forty years! An average lifetime! While the city and the church have moved and grown and changed he has stood in Calvary pulpit and preached the Gospel.

And the Gospel, to Dr. MacArthur, is a very real thing. Proof of this is the fact that during his pastorate he has received five thousand members into the fellowship of Calvary Church.

But his interse evangelical interests have not kept Dr. MacArthur from being a forceful participant in practical affairs. He takes an active part in municipal, in state, and in national politics. His church is thronged on Thanksgiving and other patriotic days when it is announced that he will speak on national questions. As an author, also, Dr. MacArthur is well known. He contributes frequently to magazines, has published twenty-two volumes of sermons and other works, besides compiling a number of widely used hymn books.

Calvary Church was organized in 1847. Only ten persons were present, November 25, 1846, when a meeting was called to discuss the organization. The first pastor was Rev. David Bellamy, an uncle of the author of "Looking Backward." The second pastor was Rev. John Dowling, D.D.; the third, Rev. A. D. Gillette, D.D.; and the fourth, Rev. R. J. W. Buckland, D.D. When Dr. MacArthur came to Calvary its membership numbered 238. The church was located then on Twenty-third street, between Fifth and Sixth avenues. The annual contributions of the congregation at that time for benevolent purposes amounted to about \$5,000. In five years the number of members more than doubled, and the amount of contributions increased more than sixfold. In March, 1882, a plate offering of \$71,000 was taken at a morning service for home and foreign mission work.

When the new building was erected on Fifty-seventh street, the chapel was opened for worship, July 8, 1883. The main auditorium on December 23, 1883. The church was dedicated February 3, 1884, the dedication having been postponed until provision was made for the debt. The cost of the present building, together with the site, was \$555,000. The church is richly decorated with the choicest and most significant ecclesiastical symbols. The woodwork alone, in church and chapel, cost \$100,000.

Groups have gone out from Calvary to form three other congregations. The mother church now numbers twenty-three hundred members. More than ten million dollars have been contributed by its people for home and foreign missions during Dr. MacArthur's pastorate.

The visitor finds it hard to convince eyes and ears that this man has been preaching well on toward half a century. He is in voice and movement—most of all in heart—a young man still. And his kindly spirit and buoyant faith will keep him young yet many years.—Every Day in New York.

The Bible

LOOK up your rating in God's Great Mercantile Register. Unless your account is guaranteed by Christ, all your paper will go to protest at the great day of death!

Morning session, to-morrow, "What is Sunday For?" Fifth in Dr. Barbour's course on The Ten Commandments.

Evening subject, "The Brand of Honor."

Music by Donsenbach & String Quintet; and George E. Palfrey Organist.

Seats all free. Strangers welcome.

Lake Avenue Baptist Church
"at foot of St. Andrew Street"

Sunday Morning, 10:30. Evening, 7:30.
Rev. Clarence A. Barbour, D.D.
Rev. George R. Warren

THE TRUTH.

"Well, Johnnie," said the minister to a little boy, "I hear you are going to school now."

"Yes, sir," was the reply.

"And what part of it do you like best?" asked the good man.

"Comin' home," was the prompt and truthful answer.

The Chest of Joash

By Alfred Peache, Pastor 49th Ave. M. E. Church, 432 No. 51st street, Chicago, Ill.

(He will give any further information desired.—Ed.)

The very first thing that the pastor should decide is the exact amount of money he needs to raise and then set that as his mark or aim.

Any congregation of 100 or 200 people should raise by this plan from \$400 to \$700.

I would not recommend this plan to raise much more than this amount.

The pastor should call his board together and get them to pledge absolute secrecy until after he has had at least four weeks of advertising which should be as follows:

The first week and on Saturday night have put out all over the town a placard 11x14 on which is printed in bright red these words:

Chest of Joash

This will set all the folks asking and inquiring what is the Chest of Joash. The printer should also be made to pledge to keep the secret.

The second week the next card should be put out which will read like this:

Coming Chest of Joash

And on the third week another card should follow this one saying that

It Is Here—The Chest of Joash

Then about the middle of the week should be placed the fourth placard which should announce that the pastor will preach on the Chest of Joash and will have a model of the Chest on exhibition.

On the bottom of this card should be placed in large letters these words: *No begging.*

At this service have ready as many envelopes as you believe you can get rid of in the month. (We had 2,000 printed.)

The envelope should be printed on the seam side of it, not on the side that is used for the addressing.

We had a special card like sample printed that the envelope was fastened to, to be kept in the home and hung up in the parlor.

In each envelope was a letter explaining the plan and the needs of the church.

Now, the preacher should study 2 Kings, 12th chapter, and preach on it, explaining at the close what the church intends doing and exhorting every one to try in the month of self-denial to put into the envelope all the money they save by acts of self denial; to put into the envelope their tenth for the month; try to get every one to give one-tenth of their income for at least one month. They may keep up the custom afterwards.

Then get them to give an offering or gift besides the self denial and their tenth.

It is best to plan a series of special meetings two or three weeks before the Joash Day or last Sunday of the Denial month.

Make the last day of your special meetings Joash Day.

Throughout the month in every service let the pastor tell some act of self denial which he has heard. This will keep the interest up.

Send the board out to visit among the members. The conversation will turn to Joash Day. Ask if they have envelopes. If not let the board members supply them.

On Joash Day plan for three big services, one at 10:30; one at 3 p. m., and one at 7:30.

Have the best speakers you can get and advertise this service well.

Get the choir to give special music.

Get 30 or 40 young ladies of the Sunday School to act as leaders. Give them a nice ribbon with "usher" or "leader" on it. Have them sit at the end of every seat.

Before your speaker begins his sermon, which should be evangelistic, explain to the congregation that they are to all stand and all march, whether they have anything to put into the chest or not. Then while they sing, "Showers of Blessing," which is a good marching song and appropriate, let them deposit their offering in the chest, which should be placed on the right hand side of the altar, the left hand of the pastor.

The money should be counted at or during each service and reported by the time the speaker is through.

After the marching let the choir sing an anthem.

The girl ushers become the leaders of the occupants of each seat, and their selection in-

terests 30 or 40 families. They lead the people back to their seats, saving confusion.

They should be dressed in white or some way to distinguish them.

The chest should be made of a light wood stained mahogany, varnished and rubbed down to a piano finish. Its dimensions are 22 inches long, 11 inches high and 12 inches wide.

On each end are yellow or gold cards and tassels for handles.

In the top is a slot one inch wide and five inches long for the envelopes. On the front is printed in gold, "Chest of Joash."

The Sunday School should have one of the services.

Our Sunday School gave \$150.

Some of the results and some of our self denials are as follows:

Some men gave up smoking altogether.

Some who have never been tithers have become tithers.

Some walked to work, some gave up their morning papers, and some gave up their dessert for their noon lunch.

Best of all, we have never yet used the chest but what it has brought us a gracious revival, harmony and peace, and never less than from thirty to sixty conversions.

The last Joash Day three Catholics were converted in the closing service.

The last service we had resulted in over \$600, some sixty conversions, a splendid spirit in the church and community, and 48 united with the church Joash night.

Our church holds no bazaars, sells no tickets, holds no paid suppers or paid entertainments, has paid all its bills, pays its pastor every week. Its object is to win the man for Jesus. God helps us pay the bills. It's the man we are after, not the man's dollar.

JOASH DAY

Sunday, November 28, 1909

Forty=
Ninth
Avenue

Methodist
Episcopal
Church

I gave my life for thee,
My Precious Blood I shed,
That thou might'st ransom me,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou given for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My Pardon and my Love;
I bring, I bring rich gifts to thee,
What hast thou brought to me?

What have you Denied yourself today?

PUT IT IN HERE

Our Tithe this
month for
JOASH DAY

Home Coming
Day
November 28th

Old Friends and
Preachers
Invite Them

THE
"Chest of Joash"

To be used by the Members and Friends of
Forty-Ninth Avenue M. E. Church during the
month of November, and brought to the special
service on Sunday, November 28th.

II Kings 12:9: "The priest
took a chest and bored a hole in
the lid of it, and set it beside the
altar, and the priests put therein
all the money that was brought
into the house of Jehovah."

Luke 11:43: "And Jesus
looked up and saw the rich men
there was casting their gifts into
the treasury, and he saw a cer-
tain poor widow casting in thither
two mites. And he said, 'Verily
I say unto you, this poor
widow cast in more than they all:
for all these of the treasury
contribute with substance of their
wealth, but she of her want
cast in all she had.'"

Math 5:42 "Give to him
that asketh thee: And also
Gos. 25:32, Luke 6:38

Our Self Denial
Money this month
for
JOASH DAY

Three Big Services
10:30 a. m. 3. p. m.
7:30 p. m.

Our Aim
\$750⁰⁰

NAME
ADDRESS



We give our young people and our church a good social time at least once a month and a free will offering meets the expense.

The pastor can look every merchant and business man square in the eye. When the pastor goes into a man's store he is not after the goods on his shelf, but the man behind the counter.

May the day soon come when the high places shall be taken away and we shall do as Jehoash did, that which was right in the sight of the Lord. 2 Kings 12: 2-3.

Temple Offerings

Following will be found a description of the chests in the temple and the various offerings:

From Edersheim's "The Temple and Its Service."

All around the Court of Women in Herod's Temple ran a simple colonnade, and within it, against the wall, the thirteen chests, or "trumpets," for charitable contributions were placed. These thirteen chests were narrow at the mouth and wide at the bottom, shaped like trumpets, whence their name. Their specific objects were carefully marked on them. Nine were for the receipt of what was legally due by worshippers; the other four for strictly voluntary gifts. Trumpets 1 and 2 were appropriated to the half-shekel temple-tribute of the current and of the past year. Into trumpet 3 those women who had to bring turtledoves for a burnt and sin-offering dropped their equivalent in money, which was daily taken out and a corresponding number of turtledoves offered. Into this trumpet Mary the mother of Jesus must have dropped the value of her offering when the aged Simeon took the infant Saviour "in his arms and blessed God." Trumpet 4 similarly received the value of the offerings of young pigeons. In trumpet 5 contributions for the wood used in the temple, in trumpet 6 for the incense, and in trumpet 7 for the golden vessels for the ministry, were deposited. If a man had put aside a certain sum for a sin-offering, and any money was left over after its purchase, it was cast into trumpet 8. Similarly trumpets 9 to 13 were destined for what was left over from trespass-offerings, offerings of birds, the offering of the Nazarite, of the cleansed leper, and voluntary offerings. In all probability this space where the thirteen trumpets were placed was the "treasury." We can also understand how, from the peculiar and known destination of each of these thirteen "trumpets," the Lord could distinguish the contributions of the rich who cast in "of their abundance" from that of the poor widow who of her "penury" had given "all the living" that she had. But there was also a special treasury-chamber, into which at certain times they carried the contents of the thirteen chests; and, besides, what was called "a chamber of the silent," where devout persons secretly deposited money, afterwards secretly employed for educating children of the pious poor.

Pay Your Share

"George?"

"Yes, pa."

"Did you pay your share of the expense for that banquet of your class that I heard so much about last week?"

"Why, no, papa; you know some of the other fellows are more flush than I am, and then there wasn't any assessment. The banquet just cost so much; and I thought—"

"Now, my boy, I want to tell you something. If you want to go through this world creditably to yourself and to me, you've got to pay your way from beginning to end. Understand that? Do you suppose I want a deadhead for a son? Jimmy Dougan's father may have a million dollars to my six thousand five hundred, but do you suppose I'm going to have my meals charged to his account at the restaurant where we both dine on that account? Not much! If he wants to invite me out for a good dinner some day, that's another matter; but wherever he and I go, you may depend upon it that I am going to pay my own way. Now you and Jimmy are classmates, and I have no doubt, good friends. That's all right. But the only way to retain the respect of Jimmy Dougan and every other boy and man is to stand on your own feet and pay your own share, first and last always. I have always made that the rule of my life, and I—"

"But, pa, only yesterday I heard you tell ma that you were not going to bother yourself about helping to pay our quota to the boards of the church because Mr. Dougan was able to pay it all and never miss it, and you said that some of the big Pittsburg congregations were stronger and richer than ours anyway, and that you didn't propose—"

"But, my son, that's different. You know I'm not talking about church matters now. I'm talking about the practical affairs of—"

"Different, is it? Well, that's just what I wanted to know. I'm glad we're having this talk, pa, because it lets me out a whole lot, I tell you. Now ever since I joined the church last January I've been trying to save five dollars and twenty cents, because the boys in my class said that was the amount that every member was expected to pay to the boards of the church; and—let's see—I've saved a little over four dollars now, but—say—that's enough to pay my share of the banquet and have two dollars left! Well, so long, pa, I'll think over what you said. I'm sure you must be right."

That night a troubled man overheard an earnest argument over in "mother's room." He could not catch all of the conversation, but he knew well what it was about, for there fell reproachfully upon his ear the oft repeated statement of his son George: "But, mother, the church is different; honest, it is! pa said it was!"

Gentle reader, are you making it "different?" Is your congregation making it "different?" Are you teaching your children to make it "different?" If so, is it not time that you placed yourself and your congregation, and taught your young people to place themselves in the honor-list of those who pay their share?—*Ways and Means Committee, in The United Presbyterian.*

Message To The Church

I believe no man can be a successful Christian, a happy Christian, or a fruitful Christian, if he fails to identify himself with the people of God. But, if the church is to hold her membership and influence in the community as she may, I would like to suggest the following:

1. The church must reflect the spirit of Jesus.
2. The church must go out after the lost. A church existing for herself is not a blessing to the community.
3. The church must care for her own. We do not need ministers who can "draw" so much as churches that can "hold," by sympathy, by love, and by the power which comes from walking with Christ.
4. The church must remember that she is not the minister's field, but his force.
5. The church must give the minister an atmosphere in which to preach. Many ministers fail because this is lacking.
6. The church must care for the new converts. A convert to grow must be given the atmosphere in which he was born. And let us never forget that the new convert will catch quickly the spirit of the church of which he is a member.
7. The church is a harbor for tempest-tossed souls. She must be true to this ideal.—*J. Wilbur Chapman.*



J. WILBUR CHAPMAN.

WITHOUT EXPENSE YOU CAN RAISE \$15 FOR YOUR SUNDAY SCHOOL OR CHURCH

We will send you 500 packages of flower seeds. Give 25 children 20 packages each and tell them that if they sell the 20 packages at 5c each, that you will give them 4 packages free.

These packets are equal in every way to any 5c packet of flower seeds you get in the store, and which your store-keeper buys at wholesale at about 2c each.

From the \$25 which results from the sale of the 500 packages, you keep \$15, and send \$10 to us. We will send you 100 extra packets for the 25 children who sold the seed.

And we'll do more. We will send for the \$10 which you send us, *The World Evangel* (regular price \$1 per year) to ten of your Sunday School teachers, six months each.

We do this to introduce *The World Evangel*, which is so valuable to teachers that we believe we can renew these six months subscriptions. We absolutely guarantee these seeds. They will produce beautiful flowers, and *The Evangel* will inspire teachers to cultivate their scholars in a way that will produce results as pleasing as the flowers. You need not send any money until two weeks after you have received the flower seed. In that time you will have sold half, if not all of the seed (and probably ordered more).

Children will have no difficulty in selling 20 packets each. Many women will buy 5 packets at once.

We give a few commendations of Sunday School superintendents who have purchased the seed outright and given each child a gift of a package or two Easter Sunday.

S. P. Watkins, attorney, Ashton, S. Dak., wrote as follows: "One class planted seeds in the church yard and cared for the plants so carefully that the grounds were beautiful where rubbish existed before. The children are greatly interested in the work, and I hope that you will continue to distribute the seeds."

Our Flower Sunday was a great success. We had a fine collection, and our people felt well repaid. One man came home 200 miles to attend Flower Sunday, and said he felt well paid for coming that distance. We distributed the flowers among the sick, aged, and took two large baskets full to the Clark Hospital, where they were gratefully received. Next year, if God wills, I mean to make it a greater success. I think the Flower Mission a good movement. Yours for sweeter homes,

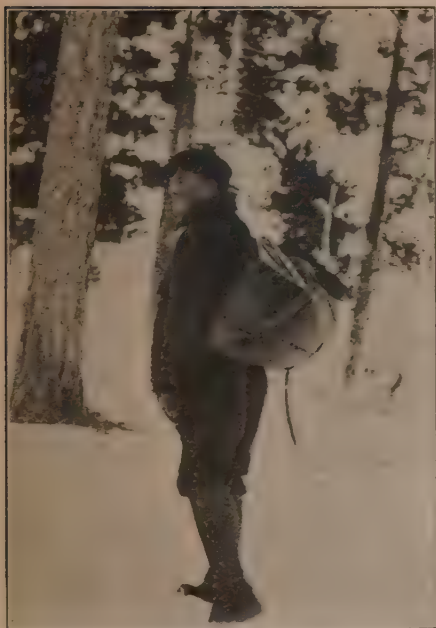
M. E. BACHMAN, Elkhart, Ind.

F. M. Barton, Publishing, 701-708 Caxton Bldg., Cleveland, Ohio.

The above plan gives you \$15 for your church or Sunday School with less effort than any plan you ever tried.

"The Wages of Sacrifice."

BY NORMAN DUNCAN.



F. E. HIGGINS,
THE LUMBER-JACKS' "SKY PILOT."

From "Higgins—A Man's Christian." Copyright 1909 by Harper & Brothers.

(The chapter below is only one of the sixteen chapters of the book. If I could afford it I would give a copy of the book to every preacher in America. The hero is F. E. Higgins, a Presbyterian minister. His field is the northern Minnesota lumber camps, and his "church" consists of the ten thousand or more lumber-jacks. One of them pointing to him one day said: "Know the Pilot?" The man nodded. "Higgins' job," said he earnestly, "is keeping us boys out of hell, and he's the only man on the job.")

The work requires unusual strength and physique. A Lutheran minister who had entered the same work was recently found frozen to death. If your bookseller does not keep the book send fifty cents for a copy to Harper & Brothers, Franklin Square, New York, N. Y., and they will send you a copy. When you get the copy let the church officers read it, or read it in place of your Sunday evening sermon. Follow the reading with a collection for home missions. You will get double the usual amount.—Ed.)

One asks, why does Higgins do these things? The answer is simple: Because he loves his neighbor as himself—because he actually *does*, without self-seeking or any pious pretense. One asks, what does he get out of it? I do not know what Higgins gets. If you were

to ask him, he would say, innocently, that once, when he preached at Camp Seven of the Green River Works, the boys fell in love with the singing. *Jesus, Lover of My Soul*, was the hymn that engaged them. They sang it again and again; and when they got up in the morning, they said: "Say, Pilot, let's sing her once more!" They sang it once more—in the bunk-house at dawn—and the boss opened the door and was much too amazed to interrupt. They sang it again. "All out!" cried the boss; and the boys went slowly off to labor in the woods, singing, *Let me to Thy bosom fly! and, Oh, receive my soul at last!*—diverging here and there, axes and saws over shoulder, some to the deeper forest, some making out upon the frozen lake, some pursuing the white roads—all passing into the snow and green and great trees and silence of the undefiled forest which the Pilot loves—all singing as they went, *Other refuge have I none; hangs my helpless soul on Thee*—until the voices were like sweet and soft-coming echoes from the wilderness.

Poor Higgins put his face to the bunk-house door and wept.

"I tell you, boys," he told us, on the road from Six to Four, "it was *pay* for what I've tried to do for the boys."

Later—when the Sky Pilot sat with his stocking feet extended to a red fire in the superintendent's log-cabin of that bitterly cold night—he betrayed himself to the uttermost. "Do you know, boys," said he, addressing us, the talk having been of the wide world and travel therein, "I believe you fellows would spend a dollar for a dinner and never think twice about it!"

We laughed.

"If I spent more than twenty-five cents," said he, accusingly, "I'd have indigestion."

Again we laughed.

"And if I spent fifty cents for a hotel bed," said he, with a grin, "I'd have the nightmare."

That is exactly what Higgins gets out of it.

Higgins gets more than that out of it: he gets a clean eye and sound sleep and a living interest in life. He gets even more; he gets the trust and affection of almost—almost—every lumber-jack in the Minnesota woods. He wanders over two hundred square miles of forest, and hardly a man of the woods but would fight for his Christian reputation at a word. For example, he had pulled Whitey Mooney out of the filth and nervous strain of the snake-room, and re-established him, had paid his board, had got him a job in a near-by town, had paid his fare, had taken him to his place; but Whitey Mooney had presently thrown up his job (being a lazy fellow), and had fallen into the depths again, had asked Higgins for a quarter of a dollar for a drink or two, and had been denied. Immediately he took to the woods; and in the camp he came

to he complained that Higgins had "turned him down."

"You're a liar," they told him. "The Pilot never turned a lumber-jack down. Wait till he comes."

Higgins came.

"Pilot," said a solemn jack, rising, when the sermon was over, as he had been delegated, "do you know Mooney?"

"Whitey Mooney?"

"Yes. Do you know Whitey Mooney?"

"You bet I do, boys!"

"Did—you—turn—him—down?"

"You bet I did, boys!"

"Why?"

Higgins informed them.

"Come out o' there, Whitey!" they yelled; and they took Whitey Mooney from his bunk, and tossed him in a blanket, and drove him out of camp.

Higgins is doing a hard thing—correcting and persuading such men as these; and he could do infinitely better if he had more money to serve his ends. They are not all drunkards and savage beasts, of course. It would wrong them to say so. Many are self-respecting, clean-lived, intelligent, sober; many have wives and children, to whom they return with clean hands and mouths when the winter is over. They all—without any large exception (and this includes the saloon-keepers and gamblers of the towns)—respect the Pilot. It is related of him that he was once taken sick in the woods. It was a case of exposure—occurring in cold weather after months of bitter toil, with a pack on his back and in deep trouble of spirit. There was a storm of snow blowing, at far below zero, and Higgins was miles from any camp. He managed, however, after hours of plodding through the snow, to reach the uncut timber, where he was somewhat sheltered from the wind. He remembers that he was then intent upon the sermon for the evening; but beyond—even trudging through these tempered places—he has forgotten what occurred. The lumber-jacks found him at last, lying in the snow near the cook-house; and they carried him to the bunk-house, put him to bed, and consulted concerning him. "The Pilot's an almighty sick man," said one. Another prescribed: "Got any whiskey in camp?" There was no whiskey—there was no doctor within reach—there was no medicine of any sort. And the Pilot, whom they had taken from the snow, was a very sick man. They wondered what could be done for him. It seemed that nobody knew. There was nothing to be done—nothing but keep him covered up and warm.

"Boys," a lumber-jack proposed, "how's this for an idea?"

They listened.

"We can pray for the man," said he, "who's always praying for us."

They managed to do it somehow; and when Higgins heard that the boys were praying for him—praying for him!—he turned his face to the wall, and covered up his head, and wept like a fevered boy.

If I Were A Preacher

I would preach in April or May some Sunday evening on Halley's comet. Texts which may be used are Psalms 8:3, 4, or Matt. 16:3.

These will give you the ideas, but it would not be out of order to call attention to the unpreparedness of the world for the great changes. Babel may be cited; the flood, the captivity and the coming of Christ. The world was not prepared for the Reformation, it had to come as a revolution. The independence of the American colonies had to be wrested from the mother country—and the child may yet live to fight for its mother.

I would seek to allay any fears by saying that whether the statements of Prof. Edward C. Pickering, of Harvard observatory, are warranted or not, that the Christian people of the world have nothing to fear.

If the hopes of pre-millennialists are realized and Christ should return it would usher in the millennium, when the world should be ruled from heaven. That ought not disturb any Christian.

Even if the world should come to an end the Scripture says, 1 Thess. 4:14-18, that we should comfort one another with the hope that we shall be caught up in the air to meet Christ—the one we have been serving.

Following is the statement made by Prof. Pickering to the Associated Press:

"There is more danger of serious consequences than the ordinary public is likely to believe. If the poisonous gases and the meteors, of which the tail is composed, pass near the earth they undoubtedly will fall on the sphere and damage many buildings and possibly injure many people.

"I quite agree with the French astronomer, Flammarion, that such collisions will be matters of great public danger."

In the illustrative department will be found suitable astronomical illustrations and facts about the comet. There is no reason to believe but that the visit of the comet will be the signal for spiritual refreshing and possibly a careful examination of the soul.

PRAYING AND GIVING.

Toward the close of his life, Dr. A. J. Gordon, whose church in Boston was such a missionary force, said: "I am tempted never to beg a cent for God again, but rather to spend my energy in getting Christians spiritualized, assured that they will become liberalized." One day he came before his people and told them to continue faithfully to use all the machinery then in operation, but between that time and the day of the foreign missionary offering he wished them all as members of the church, young people's societies, or Sunday School, to give themselves to prayer that their offering might be according to the will of God. When the day came around ten thousand dollars was subscribed instead of five thousand dollars, the amount for the preceding year.—*The Foreign Mission Journal*

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

In many parts of the world April is one of the most delightful and suggestive months of the year. Spring begins to make its presence known and new life seems to energize everybody and everything.

This very fact brings mingled feelings to the earnest pastor. The warm sunshine serves to attract people out of doors and the shortened evenings begin to curtail the plans for evening services, socials, etc., in the church. There is no special reason, however, why one should worry over this condition, though a change of plan certainly must be made to meet the changing season.

The younger pastors may find this spring weather adapted to special work with boys. Excursions out into the country with a boys' club may help to develop a real fellowship. It is interesting to get out into the open and see nature begin to put forth new signs of life.

There are many moral and religious lessons to be learned from this awakening in nature. The experience may also be worked into sermons and talks both to boys and young men and the church people generally.

One might take to reading John Burroughs' or Wordsworth's poems at this season of the year. The point is, of course, to make a strategic use of the season. Nothing should escape the wide awake pastor.

We are receiving letters from many quarters expressing appreciation for the practical help derived from this department. For these words we are certainly very grateful, and we wish to remind all of our readers that the editor is dependent to a large degree upon the wide-awake pastors who read these pages for the character and tone of this department.

Do not forget to send in printed matter, programs, calendars, accounts of things you are doing. Some of them may seem very simple to you, but they may be exceedingly helpful to a brother pastor who reads this magazine.

How do you prepare your sermons? What helps do you use? Do you write them out fully or do you simply use an outline? Do you have regular hours of study? These are vital questions. Let us hear from you on this point. In printing your reply we will not use your name unless the writer specially requests it.

This is a field we have so far not entered, but it is gradually coming to the front, and we desire to enlarge our field of usefulness by taking up some of the mechanical features of pulpit work. Who will be the first to respond? Send everything relative to the methods department to the editor, E. A. King, 4 South street, North Yakima, Wash.

INDEXING AND FILING.

Fourteen or fifteen years ago the writer took a special course in library cataloging and indexing. At the same time he conceived the idea that everything in his own library ought to be indexed. To this end he secured card index boxes and cards and began the task. For several years the plan worked well, but in moving about, in expanding and changing the library, the work got behind, and some of the books and pamphlets were lost, sold, or given away. The system was excellent but it was wretchedly used. Finally the whole plan was abandoned.

Doubtless this experience has been repeated in countless lives. Such a systematic method of analyzing and cataloging requires time and the average pastor has no time to give to such a plan. Where a secretary is employed for the purpose, it may be possible. We know of a young man once who spent every spare moment for two years in indexing everything he possessed only to confess at the end of the time that it wasn't worth while!

We have been rather suspicious of all such plans and schemes ever since, but when we came to examine "Wilson's Topical and Textual Index" we were converted again to the advisability of such a practical scheme as he sets forth.

This system is all contained in a book 9x14 inches by 1½ inches thick. It is well made and looks very much like a business man's ledger. When the book is opened, it is found to be divided into three departments. The first is a topical index, the second a textual index, and the third a book register. These sections are elaborately and most carefully indexed with linen thumb tabs, giving several pages to each letter of the alphabet.

Under "A" for example the pages are tabbed "A-Ae, A-Io, A-U." The paper is of the best ledger grade ruled in colors. The vertical columns are lettered at the top so as to indicate the topic, book, and page, there being eight of these on every page.

The textual index is provided with five columns per page, headed, chapter, verse, book, and page. On the edges of the pages are index tabs for every book in the Bible. The book register is provided with six columns to a page, number, title, author, publisher, date, and price.

There is room for nearly 2,500 book titles; the topical section alone has space for 100,000 references, equal to a card index catalogue of 10,000 cards with five references on a card!

This is the mere skeleton of the book. It provides for the placing of all study indexing in one volume and is said to be cheaper and more practical than any other card indexing plan. The books in the library do not have to be numbered or changed about. While reading, a small metal clip, a supply of which may be kept on hand, is placed on the book page opposite the paragraph to be indexed. Later the indexing may be done easily.

We can readily see what a boon such a book

would be to a young minister just starting out. Year after year it would become more and more valuable until finally it would be his most useful study companion. There is nothing quite like having one's knowledge at hand. One cannot remember everything. Educated people are not always those who know everything, but are rather those who know where to find at a moment's notice the information they desire.

This valuable help for preachers is made by The Wilson Index Company, Lynn, Massachusetts. It costs only \$4.25. One of our reasons for mentioning it here is because it is inexpensive and may save many a preacher a larger sum for an elaborate filing and indexing system.

LEGAL DEPARTMENT FOR A CHURCH.

The Union Methodist Episcopal Church, of St. Louis, Mo., has inaugurated a unique and original institution, to be known as the legal department. The new department has already been launched, and five attorneys, including William H. Davies, George F. Beck, William J. Jones, W. R. Gilbert and Richard Jones, have offered their services gratis.

A regular office has been opened in the church and one of the attorneys is in it every Tuesday evening to hear the troubles of any one in a legal dilemma. Three cases have already been successfully carried through the courts.

Lack of knowledge of legal procedure on the part of many people, Dr. Anderson explained, frequently leads them into unnecessarily embarrassing situations. He instanced the work of loan sharks as particularly reprehensible because they frequently threaten arrests and dire punishment which could not legally be enforced, although through legal ignorance people believe them.

This is a most excellent plan. Why should not the church help everybody in every possible way?

A few years ago we knew of a church that opened a dispensary and provided reputable physicians for all those who could not afford to employ them. Churches have also provided charity nurses in the same way. Where such service is properly regulated and not abused, it constitutes one of the real functions of the Christian church.

REMEMBERING THE STRANGER.

The Christian Endeavor Society of our church has recently gotten out an attractive invitation to attend the church services. These are placed in envelopes and taken to the hotels on Saturday nights. The committee inquires who the Sunday guests are to be and then addresses an envelope to each one. The plan is a good one and may readily be adopted in any town.

MULTUM IN PARVO.

A very interesting card is used by the First Baptist Church, of Springvale, Maine. Upon one side is a picture of the church with the times of services, and upon the other side is the following:

COUNSEL FOR CHRISTIANS.

Read your Bible and pray daily.

Stand up for Jesus everywhere and always. Attend church regularly, and invite others.

Keep in the Sunday School.

Identify yourself with the work of your denomination.

Get the vision of the kingdom of God.

Study such characters as Cornelius (Acts 10:1, 2), and Simeon (Luke 2:25-28), and Dorcas (Acts 9:36-39).

Become a soul-winner. Dan. 12:3.

Get the spirit of Christian brotherhood. 1 John 3:14-19.

When in trouble read Ps. 9:9, 10; Ps. 138:7, 8.

When in temporal need read Ps. 37:3-5.

When discouraged and blue read Ps. 28.

When tempted read Jas. 1:12-14; 1 Cor. 10:13.

If you sin, repent; read 1 John 1:9; John 2:1, 2.

When perplexed read Jas. 1:5; Prov. 3:5, 6.

Trust in God at all times. Ps. 62:8; Isa. 26:3.

Let the fruits of the Holy Spirit abound in you. Gal. 5:22-26.

GOOD TOPICS TO DISCUSS.

At the first session of the Men's Bible Study Class, just organized under the auspices of the Brotherhood of the First Presbyterian Church, Montclair, N. J., the pastor of the church, and leader of the class, gave a very instructive and interesting talk on "Where Did Our Bible Come From?" The class will commence with the study of the book of Genesis. The pastor is preaching a series of sermons on:

The Seven Cardinal Virtues.

Precious Wisdom.

Majestic Justice.

Invincible Courage.

Princely Faith.

Sacrificial Love.

Kingly Temperance.

Inspiring Hope.

THE CHURCH AND CIVIC AFFAIRS.

Rev. Sydney Strong, D. D., pastor of the Queen Anne Congregational Church, Seattle, Washington, has taken a great amount of interest in the civic welfare of his city. Not long ago the writer sat in Dr. Strong's study window on Queen Anne hill and looked out over the great city of Seattle as it sparkled and scintillated in the night.

Dr. Strong said that as he gazed out over that city and realized the wickedness of modern city life his heart sank within him. What can one man do to help remedy the evils and bring in a better life? His answer may not be adequate, but it is suggestive.

He offered a prize of ten dollars to any young man or woman who would write the best essay on "The Kind of Man Our Next Mayor Ought to Be." He secured the services of two well known business men of Tacoma to speak in his church Sunday night on, "City Government by Commission." There was point to this because these two men were influential in securing the adoption of Tacoma's new com-

mission charter. At the close of the addresses the subject was discussed by the audience.

This pastor, together with his daughter, Miss Anna Louise Strong, inaugurated in Seattle the "Know-Your-City" movement which met with such success previous to the opening of the Alaska-Yukon Exposition. A splendid article on the genesis and meaning of the movement may be found in "The Pacific Monthly" for February, 1910, published in Portland, Oregon.

Thus it may be seen what one pastor is attempting and we firmly believe he is right in thinking that the church has a duty to perform along these lines. Every pastor can do something.

KEEPING UP THE ATTENDANCE IN A MEN'S BIBLE CLASS.

The Sunday School of the Christian Church at DeLand, Illinois, has devised the following plan to stimulate the attendance of men upon the pastor's Bible Class. It is the best device of its kind we have ever seen, and is worth passing on.

The reverse side of the report is printed like a post card. The sheet is folded in the center and held in place with an elastic band. It will go through the mail for one cent. When opened it appears as below:

Search the Scriptures.—James

MEN'S BIBLE CLASS OF CHRISTIAN CHURCH

DEAR BROTHER:

DeLand, Illinois, Jan. 21, 1911

This is a Report of our Class for the past month, and also a Record of Your Own Attendance. Please look it over carefully and see if there is anything that You can do to increase the attendance and interest.

The dates of your attendance are marked with an X:

MONTH	December - 1909		
DATE	5	12	19
		X	X

The present Enrollment of the Class is

37

The Average Attendance for the past month was

13 1/4

The Average Collection for the month was

\$ 24.44

The Total Collection for the month was

\$ 297.

Be sure to show (thrift approved) and God's workman that Godeth out to be shown, rightly giving the word of truth.—Paul

Yours for better things

-C. P. McNeill, Teacher

A CHURCH PROSPECTUS.

Rev. W. J. Frost, D. B., pastor of the First Congregational Church, Springfield, Nebraska, issues a neat pamphlet which he calls, "Prospectus of Subjects and Services."

He has included a church directory, dates of missionary offerings, an outline of the Sunday School lessons, list of prayer meeting topics, and then a list of sermon topics for both morning and evening, covering the whole year. These topics are printed in series without dates. The idea is a very good one if a pastor can be sufficiently sure of himself to predict what he will do six months or a year in advance.

USING THE BEST BIBLE.

A preacher who wishes to speak with authority should use the American Standard Bible. The King James' translation will never be surpassed for pure English, but we do not

care so much for a pure style as for accuracy in statement.

The American Standard version comes nearer the original text than anything yet produced. It is being introduced into Sunday School literature, and many of our laymen are reading it. The preacher ought to use it also.

We have tried reading the Scripture lesson from "The Twentieth Century New Testament," but the language used there does not seem to grip and hold a large audience for any length of time. "The American Bible" translated by Frank Schell Ballentine into modern English is good, but not dignified.

The American Standard is dignified and attractive. It holds and interests year in and year out. One of the best editions is Moulton's single volume. We are not at all interested in any special edition, but the use of the best tools often contributes to a better workmanship.

PREACHING FROM THE PROPHETS.

We have heard it said that if a vote could be taken among the preachers of Christendom it would reveal the fact that most of them select their texts from the New Testament. Doubtless this is true.

It may further be stated that the great majority of preachers are not as well acquainted with the Old Testament literature as they are with the New Testament. The Major and Minor Prophets, however, contain a vast storehouse of homiletic material.

We do not mean to say that this literature is abounding with apt and catchy phrases suitable for texts, though there are many that could be so used. The facts are that there are whole books which may be used as the foundations for powerful sermons.

For example, the book of "Jonah," according to its modern literary interpretation, is the first great missionary tract in existence. It is a fine background for powerful missionary sermons.

The book of "Hosea" is a gospel of Infinite Love and rightly interpreted may be made the basis of a very strong address. Very helpful suggestions along these lines may be found in George Adam Smith's "The Book of the Twelve Prophets." There is hardly any prophet in the Old Testament that cannot be used to advantage in preaching.

PENCIL HOLDERS.

We recently saw a neat device for holding pencils in church seats. How many times a pastor wishes his people could have the use of pencils during church services! Many have envelope holders but no pencils!

This difficulty is solved by screwing little blocks of wood into which two holes have been bored on each side of the hymn book rack. The block of wood need not be very thick. The hole or holes may be just a trifle larger than the pencil. The block is fastened with one screw; the receptacles for the pencils are on either side of the screw.

An ordinary pencil is cut in two pieces, each one sharpened and put into the holes points up and the whole congregation thus is provided with the means of making notes of sermons or filling out offering envelopes.

ONE WAY TO BECOME ACQUAINTED IN A NEW FIELD.

The following "Parish Enrollment Sheet" has been forwarded to us by Rev. B. H. Cheney, Winthrop, Iowa. Many a pastor, in entering a new field, would do well to use some such method as this:

Winthrop Congregational Church

Parish Enrollment Sheet.

The pastor will be greatly helped in more rapidly getting acquainted with the people, this parish enrollment sheet, in writing, and in the fact that it will be a record of the progress of the church in the new field.

Name in full _____ Date _____
 These under twenty, please state date of birth _____
 If baptized then resident where _____ How _____
 * Infant, Adult, Young, () Emerson _____
 Please state the religious literature which you take _____

Kindly mark all departments of church work in which you are interested: Sunday School, () Office, () Teacher, () Senior, () Home Department, () Church Bazaar, () Prayer Meeting, Christian Endeavor Society—() Junior, () Junior, () Brotherhood, () Ladies' Aid, () Missionary Society.
 Any other church work not mentioned _____
 If serving the community in any other capacity with the religious motive to help humanity state how, if you will _____

Parents will see to the enrollment of their children and members and friends of the church to the enrollment of constituents not present.

The pastor desires to have enrolled all members of the church and Sunday school, and all who look to the Congregational church for the ministries of religion, and any who have no church preferences or desire the Congregational church to be interested in them.

*Put a cross [x] before that which applies to you.

PRAYING PEOPLE INTO THE CHURCH.

We recently heard a young Californian tell of a method of increasing the Christian Endeavor membership in his church. He said that three Christians agreed upon some outside person they desired to win, and then they met regularly and prayed for him. The young people were thus divided into groups praying definitely for certain young people in the parish.

The best part of the testimony was, in the young man's words, "It works! Try it yourself and you will find your society growing."

Now if this "works" in a young people's society will not the same method work in the regular church life? Just try it and see.

THE BIBLE METHOD OF GIVING.

E. H. GERHART.

The following terse and usable paragraphs have been compiled by Rev. E. H. Gerhart, 508 West Main street, Mechanicsburg, Pa. They are to be had in the form of a folder of suitable size to be enclosed in an ordinary envelope at 40 cents per one hundred copies:

God the Owner of all Things.

"The earth is the Lord's and the fulness thereof." Psal. 24:1.

"All the earth is Mine." Ex. 19:5.

"The land is Mine." Lev. 25:23.

"Every beast is Mine." Psal. 50:10.

"The silver is Mine, and the gold is Mine." Hag. 2:8.

"All souls are Mine." Ezk. 18:4.

The Bible Method of Giving is:

1. *Frequently.* Upon the first day of each week (1 Cor. 16:2). This is frequently. It

is once in seven days. Day by day God provides the wants of our body, mind, and spirit.

2. *Statedly.* "The first day of the week." This day have I begotten Thee. The day of the risen Saviour and the day of the Church's foundation. What precious associations!

3. *Universally.* "Every one of you." The high and the low, the rich and the poor, the male and the female, must not appear before the Lord empty.

4. *Proportionately.* "As God has prospered him." In Apostolic times the rich would give abundance from their abundant incomes, and the poor would give a little, just in the same proportion.

5. *Cheerfully.* "Not grudgingly or of necessity; for God loveth a cheerful giver." (2 Cor. 9:7). God wishes us to feel not as tributaries, but as friends and children.

6. *Orderly.* "Let every one of you lay by him in store." (1 Cor. 16:2). We lay by in garners, cellars, etc. Our money is also securely kept. Who has a treasury for God?

If this Bible method would be followed, how pleasant, how delightful would be the aspect of the church! What an abundance would there be for every want!

How promptly, how cheerfully, how satisfactorily, would every call be met!

Then would there be no complaints of too many demands! for on every Lord's day the store would be replenished.

"God's love hath to us wealth upheaped;
 Only by giving it is reaped.

The body withers and the mind,

If pent in by selfish rind.

Give strength, give thought, give deeds,
 give self.

Give love, give tears and give thyself;

Who gives not is not living.

The more we give,

The more we live.

CARD INDEX FAMILY REGISTER.

The following card is used by Rev. Alexis D. Kendrick pastor of the Park View Baptist Church, Shreveport, La. It is perfectly clean and provides for all necessary information. Spaces are marked off on the reverse side for a record of pastoral calls.

Surname		Given		No.		Residence		Payroll	
Registered		F.P.		Registered to					
Relig.	Papers	Adv.	Cong.	A.M.	M.H.	Ex-Hor.	Relig.	Ch.	Ch. Wk.
H									
W									
1									
2									
3									
4									
5									

Letter Received from _____ Date _____ Letter Transferred to _____ Date _____

THEMES FOR MORNING SERVICES.

- A. 1. The Fatherhood of God.
2. The Love of God.
3. The Anger of God.
4. The Providence of God.
- B. 1. Christ the Divine Son of God.
2. Christ the Son of Man.
3. Christ and the Atonement.
4. Christ in the World Today.
- C. 1. The Holy Spirit in the Word.
2. The Holy Spirit in the World.
3. The Holy Spirit in the Believer.
4. The Holy Spirit Grieved Away.

HOW TO DEVELOP SUBSTITUTE SUNDAY SCHOOL TEACHERS.

Those schools that use the International Sunday School lessons may provide for substitute teachers by organizing a class of prospective teachers who will study the lesson a week in advance.

This was successfully done by a church in Massachusetts where the class was taught by the senior deacon. The class always kept one lesson ahead of the school so that whenever a teacher was needed the superintendent could always know that a member of that supply class had studied the lesson the previous week. Of course the same teachers should not teach two Sundays in succession. Such a class is a boon to the superintendent and a great help to the whole school.

THE BOY PROBLEM AGAIN.

Every year brings a new set of growing boys under the care of pastors, teachers, and church officials. They are in Sunday School, the junior societies, the church—in fact, they are everywhere. "What shall I do with them?" is the question every anxious pastor raises.

It is the business of this department to help out where it can and the editor would first of all like to refer the reader to the EXPOSITOR for February, 1909, Vol. X, No. 5, pages 207-211. There he will find an extended article on "The Religious Crisis in a Boy's Life," an article on "A Pastor's Class" and one on "Purity Work With Boys."

There is a report of a conference on boys' work and some suggestions about boys' clubs. We would especially emphasize the first article mentioned above because it deals with the fundamental principles of all successful work with boys.

There was never a time when so much is being done for the boy as now. Books on the subject are multiplying rapidly. The best part of it is they are good books and they cost little. Practical books on this subject are handy because they can be loaned to church workers.

A short time ago at a conference of workers two young men requested the writer to tell them how to conduct a boys' club. There was not time to explain methods so we told them to send to their own denominational headquarters for Forbush's "The Boy Problem." If they purchase it and read it, they will have in their possession one of the most valuable

of all the helps in boys' work. Such books are wonderfully helpful.

Perhaps the writer can help some troubled and perplexed pastor by suggesting the following very practical helpful volumes: "The Boys' Round Table, Knights of King Arthur," by Forbush and Masseck, is a manual of the International Order of the Knights of King Arthur. (\$1.00.) "Winning the Boy," by Lilburn Merrill, with an introduction by Judge Ben B. Lindsey, is a stimulating relation of actual experiences with boys. (75 cents.) "Reaching the Boys of an Entire Community," by fifteen specialists, is a boys' workers' convention in itself. (\$1.00.) "Building Boyhood" contains eleven papers on religious work with boys by experts in that line of work. (\$1.00.) "The Boy and the Church," by Eugene C. Foster, is now added to the list. The last chapter of this volume devotes 17 pages to "Notes and Books," giving names, authors, publishers and prices. (75 cents.)

We have named a very useful library of tools for workers with boys. Let no pastor say that he is discouraged until he has studied the wisdom of successful workers with boys as presented here.

All or any of these books may be purchased through the F. M. Barton Company, Caxton Building, Cleveland, Ohio.

TALKS WITH GROWING PREACHERS ABOUT BREATHING.

No man is more dependent on his voice for a living than the average clergyman. It is his business to preach the gospel. He may be learned, eloquent, and winning, but if his voice fails him he is tremendously handicapped, if not wholly undone. It is important, therefore, to know something of voice culture, and about the first factor of consequence is the matter of breathing.

"Of all the principles which underlie the art of oratory, none is of more paramount importance," says Dr. Ford, "than that of breathing aright, i. e., through the nostrils and diaphragmatically."

"Nature," he says, "has been sufficiently generous to give to all her children that commonest of gifts—a nose—not merely for facial adornment or olfactory uses, but chiefly for the purpose of respiration. It is a physiological fact that, quite apart from the purposes of speech, they enjoy the greatest immunity from throat and chest affections who habitually adopt the method of breathing through the nostrils. The singular immunity of the native races of North and South America from diseases of the respiratory organs has been attributed to the simple habit of breathing through the nose—a habit rigidly practised by them from earliest infancy."

"The so-called 'clergyman's sore throat,' and other similar evils incident to public speakers, have been attributed primarily to the vicious mode of breathing or pumping the air through the open mouth instead of breathing through the nostrils."

"A vicious mode of breathing necessarily involves a vicious use of the voice. And it is this wrongful, rather than excessive use, that causes that functional derangement and physi-

cal disorder connoted by the term 'clergyman's sore throat.' If it were due to the excessive use of the voice, how comes it that barristers and actors, who use their voices more, and almost invariably under more trying conditions than the clergy, do not, as a class, suffer from this affection of the throat?

"The nose is nature's respirator, and the air in passing through the nostrils is filtered by the hairs with which nature has lined the nostrils, and which therefore catch up any impurities with which the air may be charged. Its temperature, too, is raised by its having to traverse a longer and more circuitous route to the lungs, whereby we avoid the irritation which often provokes a cough or induces other functional disorders.

"Breathing through the nostrils, moreover, minimizes the amount of vocal exertion and consequent fatigue. The reason is obvious. If the air be drawn through the mouth it absorbs the moisture in its passage, thereby rendering the palate, throat, and tongue dry and clammy, involving a resultant loss of vocal and physical power, which renders inevitable greater exertion and premature exhaustion.

"More especially does this apply to overcrowded and overheated rooms—conditions which make the mouth and throat particularly susceptible to dryness and irritation. The air, too, being more or less vitiated, is charged with impurities which when drawn through the mouth irritate the sensitive vocal organs, producing some temporary inconvenience which is often aggravated by huskiness or a cough.

"How often, too, after vocal exertion in overheated rooms, severe colds or other disorders supervene which would have been avoided by breathing through nature's respirator when coming out into a much-reduced temperature. This method of breathing is one of the best possible aids to long-sustained vocal efforts without incurring any undue sense of fatigue. Moreover, by its use we are able to dispense with the conventional glass of water or other meretricious aids so frequently resorted to by speakers for the purpose of fortifying the prematurely exhausted organs, for the need of any such will have been removed."

NOTES OF VALUE.

In a church calendar recently received we note the following most excellent use of statistics:

Notes and Notices.

Attendance at the Bible School last Sunday, 350.

Attendance at the prayer meeting Wednesday evening, 44.

Offerings Last Sunday.

Bible School	\$16.10
In envelopes for church expenses.....	39.49
Loose offering for church expenses.....	6.25
In envelopes for benevolences.....	11.50

Total\$73.34

This plain record sets before the people the exact facts, week by week. There is no excuse

for ignorance on their part as to the financial status of the church.

This reminds us of another church calendar in which it is stated that it costs \$75 a week to run the church but, unfortunately, it is also stated that up to the present time the receipts are only about \$60. This is a vivid, practical method of impressing upon the people *each week* the humiliating fact that financially they are running behind \$15 a week.

* * * *

At the bottom of a calendar published by a church in Washington, D. C., the following suggestions are printed at the bottom of the first page:

"Come to our services in a prayerful spirit. Join heartily in the singing. Worship God in the beauty of holiness."

* * * *

The churches that have business offices with regular hours of opening are increasing in number. The church employs a secretary who manages the finances and countless details. The time may come when more of the larger churches will adopt this plan and relieve the pastor from the burden of church business.

* * * *

The headquarters of the Baraca Bible Class movement is Marshall A. Hudson, Syracuse, New York.

OUR BOOK LIST.

We shall mention at least one good book each month in this column. Only those of real value, as books of church or pulpit methods, will be reviewed. Authors and publishers who have anything suitable in this line should forward same to E. A. King, North Yakima, Washington.

"Pulpit Germs," by Rev. W. W. Wythe. Published by J. B. Lippincott Company, Philadelphia, 1908, pp. 219. Red cloth, \$1.50 postpaid.

This is a book of sermon outlines. There are 455 of them in the volume. They do not think out a preacher's theme for him but suggest, in brief single lines, a proper division of the theme. The plan is to open to the busy, tired pastor, whose mind does not seem to be able to create subjects and outlines quickly, a helpful stimulating prod. It contains an abundant topical index and an index of Bible passages. It ought to prove very helpful to a large number of hard working preachers.

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Joseph E. Bausman, Modern Church Printer

549 East Girard Avenue, - - PHILADELPHIA, PA.

ILLUSTRATIVE DEPARTMENT

Astronomical Illustrations

Quoted from an article by Percival Lowell in *The Youth's Companion*.

(The editor has added the Scripture quotations.)

A RETURNING WANDERER. (508)

Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?

Canst thou lead forth the Mazzaroth in their
season?

Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heaven?

Canst thou establish the dominion thereof in
the earth? Job 38:31-33.

During this year the world is destined to hear much of a certain comet, for it represents one of the most brilliant prophecies of man. As the embodiment of prediction lies the interest of the object to which so many eyes will soon be turned.

At its detection it was the faintest of telescopic stars, distinguishable from the tiny star-points near it only by its slight shift of place from day to day. Then slowly it began to gather substance, showing as a round nebulous spot of light to the many glasses pointed at it. At length it will grow bright enough to be seen by the naked eye.

From that date its career will be carefully watched and studied. Telescopes large and small will be turned on it, cameras will be set to take its picture, and spectroscopes—instruments for sifting the rays of light—leveled at it to mark off what its light be made.

Then transformations of rare beauty and strange import will take place in it. The round nebulous body will proceed to throw off hood-like veils from its head, directed toward the sun, which, then falling back, will lengthen into a fiery train, several trains perhaps, both curved and straight; and thus appareled the comet will sweep in streaming splendor round the sun. No wonder it will be watched! But compelling as it will be to our gaze, still more so will it prove to thought. For the comet is Halley's comet, bound once more about the sun, after long sojourn out near Neptune in the depths of space. A comet with a history, this is what will turn all eyes to it.

THE RULER OF THE SOLAR SYSTEM.

(509)

In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his
chamber,

And rejoiceth as a strong man to run his
course.

His going forth is from the end of the
heavens,

And his circuit unto the ends of it;

And there is nothing hid from the heat thereof. Psa. 19:4-6.

Traveling as comets do in very elongated ellipses, with the sun in one of the foci, most of their journey is spent in slow unevenness far away from the hearth of the sys-

tem—hearth is just what the word focus means. They are small globular aggregations, sluggish and dim, rarely seen at all until they have entered within the orbit of Mars.

Within this head, appears as it nears us a bright spot. Suddenly there occurs a complete change, one which renders it the observed of all observers, and in less civilized times occasioned its being held the harbinger of distress, disease and death.

As soon as the comet gets near enough, the heat of the sun sets up commotion within it. As the comet approaches the sun the heat increases, the temperature rising into the thousands of degrees.

The comet becomes uneasy, waxes in light, and electric discharges start which let out the imprisoned gases. Then begins that spectacular career which makes the comet so superb an object and for which it pays so dear.

The imprisoned gases, heated to expulsion on the sunward side of the comet, rise toward it in a series of envelopes, as if the comet's head were veiling itself from the sun. Then, after rising to a certain height, they fall back, and are driven out to form the tail of the comet, fresh envelopes taking their place.

As the comet approaches the sun, the display becomes more violent and more spectacular. Finer and wilder grows the pageant, the "hairy star" loosening its tresses, which had stood sedately coiled about its head amid the depths of space, to stream in gorgeous train behind it as it pays its obeisance to the ruler of its course. It seemingly backs away in keeping with the etiquette to royalty, turning always its face sunward as it retreats whence it came.

But it pays dearly for its display. The matter going to form the tail can never be recovered, but is driven farther and farther away. At each successive return to the sun some of its mass and brilliance is thus lost, and this is why the periodic comets, those that have made many visits, are such small and inconspicuous objects. It is only the comets of long ellipses and very distant habit of which the perihelion pageant is so fine.

ORDER OUT OF CHAOS. (510)

Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, no one is lacking. Isa. 40:26.

As we know that the whole solar system evolved probably from a catastrophic approach of two former suns, one of which, our own, remained behind in a shattered condition, we perceive that comets are the outlying remains of the debris which were not gathered into planets, owing to the eccentric character of their paths. The orderly sweeping up by gravitation of the greater portion of the wreck into compact masses, revolving in nearly circular orbits about a central sun, left fragments more or less out of the general plane. Some of these became the little minor planets, some comets and meteor trains, to which comets are akin.

When I consider thy heavens, the work of thy fingers,

The moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him?

And the son of man, that thou visitest him?
Psa. 8:3, 4.

Halley's comet has a human history beyond any of its kind, and in ages past was a gorgeous object.

Its first recorded appearance was before the Christian era. Its portrait as it appeared in 684 A. D., may be seen today in the Chronicle of Nuremberg. In 1066 it piloted William the Conqueror to England, being the comet of the Bayeux tapestry. In 1456 it and the Turks invaded Europe together, and together came under the ban of Calixtus III. Lastly, in 1682, it spoke to the mind of Halley, and worthily bears his name.

In the middle ages it was still a superb object, with a tail many degrees in length. In 1835 it was much less impressive, but it had gained in prestige what it had lost in portentousness; and the same should still more be true this time. Each occasion of its coming finds a new world to greet it. For its period of seventy-five years is the span of human life. It is the earliest memory of the present Nestor of Harvard professors, the professor emeritus of Greek, that when he was a little boy he was taken out by his father to see a comet, and that his father then said to him impressively, "Remember this night, my boy, for if you live to be a very old man you will see that comet again."

But such opportunity is very rare. Practically speaking, the world that once sees Halley's comet, like Halley himself, never sees it again. For when it returns, those who now behold it will have ceased to be.

(From "Astronomy with an Opera Glass," by Garrett P. Serviss, published by Appleton Co., New York.)

SEEING THE UNSEEN. (512)

When looking for a faint and difficult object, the plan pursued by telescopists is to avert the eye from the precise point upon which the attention is fixed, in order to bring a more sensitive part of the retina into play than that usually employed. Look toward the edge of the field of view, while the object you are seeking is in the center, and then, if it can be seen at all with your glass, you will catch sight of it, as it were, out of the corner of your eye. The effect of seeing a faint star in this way, in the neighborhood of a large one, whose rays hide it from direct vision, is sometimes very amusing. The little star seems to dart out into view as through a curtain, perfectly distinct, though as immeasurably minute as the point of a needle. But the instant you direct your eyes straight at it, presto! it is gone. And so it will dodge in and out of sight as often as you turn your eyes.

Mankind has always been a little piqued by the impossibility of seeing the other side of the moon, and all sorts of odd fancies have been indulged in regard to it. Among the most curious is the ancient belief that the souls of the good who die on earth are transported to that side of the moon which is turned away from the earth; while the souls of the wicked sojourn on this side, in full view of the scene of their evil deeds. The visible side of the moon—with its tremendous craters, its yawning chasms, its frightful contrasts of burning sunshine and Cimmerian darkness, its airless and dried-up sea-bottoms exposed to the pitiless cold of open space, and heated, if heated at all, by scorching sunbeams as fierce as naked flame—would certainly appear to be in a proper condition to serve as a purgatory. But we have no reason to think that the other side is any better off in these respects. In fact, the glimpses that we get of it around the corners, so to speak, indicate the whole round globe of the moon is as ragged, barren and terrible as that portion of it which is turned to our view.

GOD'S GRACE AND GALILEO. (514)

There was, perhaps, nothing in the long series of discoveries with which Galileo astonished the world after he had constructed his telescope, which, as he expresses it, "was devised by me through God's grace first enlightening my mind," that has a greater charm for him than his lunar observations. Certainly there was nothing which he has described with greater enthusiasm and eloquence. And this could hardly have been otherwise, for the moon was the first celestial object to which Galileo turned his telescope, and then for the first time human eyes may be said to have actually looked into another world than the earth, though his discoveries and those of his successors have not realized all the poetic fancies of the ancients about the moon.

Yet Galileo's observations at once upset the theory widely prevalent up to this time, that the moon was a smooth body, polished like a mirror, and presenting in its light and dark spots reflections of the continents and oceans of the earth. He also demonstrated that its surface was covered with plains and mountains, but the "cities and temples" of the moon have remained to our time only within the ken of romance.

DOUBLING THE SOLAR SYSTEM.

(515)

It is an interesting fact that the summer solstice, or the point which the sun occupies when it attains its greatest northerly declination, on the longest day of the year, is close by the great cluster of Gemini. In the glare of the sunshine those swarming stars are then completely lost to our sight, but with mind's eye we can look past and beyond our sun, across the incomprehensible chasm of space, and behold them still shining, their commingled rays making our great God of Day seem but a lonely wanderer in the expanse of the universe.

It was only a short distance southwest of this cluster that one of the most celebrated discoveries in astronomy was made. There, on the evening of March 13, 1781, William Herschel observed a star whose singular aspect led him to put a higher magnifying power on his telescope. The higher power showed that the object was not a star as Herschel at first supposed, but a planet, or comet. It was the planet Uranus, whose discovery "at one stroke doubled the breadth of the sun's dominions."

THE EARTH SHALL BECOME BARREN. (516)

Mira is a sun that shines a thousand-fold more brilliantly sometimes than at others. Our sun is a variable star, though variable only to a slight degree. But nothing can prevail against the slow, remorseless, unswerving progress of that obscurity, which comes from the leaking away of the solar heat, and which constitutes what we may call the death of a sun. And that word seems peculiarly appropriate to describe the end of a body which, during its period of visible existence, not only presents the highest type of physical activity, but is the parent and supporter of all forms of life upon the planets that surround it.

The dead and barren moon shows us, as in a magician's glass, the approaching fate of the earth. Fortunately, human life is a mere span in comparison with the aeons of cosmic existence, and so we need have no fear that either we or our descendants for thousands of generations shall have to play the tragic role of Campbell's "Last Man," and endeavor to keep up a stout heart amid the crash of time by meantly boasting to the perishing sun, whose rays have nurtured us, that, though his proud race is ended, we have confident anticipations of immortality. I trust that, when man makes his exit from this terrestrial stage, it will not be in the contemptible act of kicking a fallen benefactor.

THE GOOD SHEPHERD CONSTELLATION. (517)

The ancients regarded the constellation of Auriga as representing the figure of a man carrying a goat and her two kids in his arms. Auriga was also looked upon as a beneficent constellation, and the goat and kids were believed to be on the watch to rescue shipwrecked sailors. As Capella, which represents the fabled goat, shines nearly overhead in winter, and would ordinarily be the first bright star to beam down through the breaking clouds of a storm at that season, it is not difficult to imagine how it got its reputation as the seaman's friend. Dr. Seiss says: "The figure itself is that of a mighty man, seated on the Milky-Way, holding a band or ribbon in his right hand, and with his left arm holding on his shoulder a she-goat which clings to his neck and looks out in astonishment upon the terrible bull; while in his lap are two frightened little kids which he supports with his great hand."

Dr. Seiss insists that Auriga, as a constellation, was invented long before the time of the Greeks, and was intended prophetically to represent that Good Shepherd who was to come and rescue the sinful world.

Cut Gems

STRUGGLE MAKES STRONG. (518)

Samuel Simmons Sanford, who died recently, was the son and heir of Henry Sanford, a former president of the Adams Express Co. He was one of the Yale University's wealthiest professors, and taught only from sheer enjoyment of everything connected with music. Rubinstein said of him, "If he had faced the bread and butter struggle he would have been one of the greatest artists of the century," and Paderewski described him as "the most musically gifted person I ever knew." Though not a composer, he was a notable technician, and the creation of the department of Applied Music at Yale was his work. He was also active in developing the Yale Symphony Orchestra and in installing the big Newberry organ in Woolsey Hall. The jeweled collar and mace borne by the president of the university at commencement were a gift from Professor Sanford.

THE MAN WHO WASN'T AFRAID OF JOHN L. SULLIVAN. (519)

A remarkable testimony to the effect of a sincere and courageous religious remonstrance with irreligious men comes to the surface unexpectedly in John L. Sullivan's autobiography. Mr. Sullivan's reference to the late Ira D. Sankey, though by no means a compliment of conventional social form, is a flattering tribute to the manhood of the great evangelistic singer.

The pugilist was in a hotel when a bellboy reported that a man downstairs who wanted to see him said if Mr. Sullivan didn't give permission for him to come up to the room, he was coming up anyhow. Curiosity to see the author of this daring message induced the pugilist to return a cool invitation, and in a moment or two Mr. Sankey appeared. "What do you want with me?" Sullivan growled at him. The evangelist went straight at the point.

"I want you to change your way of living and set up a different example for the youth of the country. You have no right to squander your strength on wild living. It was given you for a different purpose."

Sullivan admits that at first he was mightily angry. Then he tried to beg off from his visitor's condemnation by saying that Mr. Sankey couldn't possibly know what it was to want liquor.

The evangelist replied: "No, Mr. Sullivan, don't make the mistake of thinking that I don't know anything about the world and the things to which you refer. I've been pretty close to them in more countries than one, and I'm here to ask you to do something for the growing boys by setting them a good example. Those are the people we want to start in the right channels. By showing them the proper way to live you can do as much for saving them as I can."

Such straight, manly, friendly appeal soon disarmed the big rough fighter's resentment. Sullivan's final comment is:

"We sat there and talked for an hour, and he soon got it through my head that I was

wrong and he was right. Still I had had so much of that kind of advice offered me, I did not heed it. He certainly made a great try and went a long distance out of his way to force something on me that I needed. . . . When I read of Sankey's death in the papers, I couldn't help but think of his meeting with me and how hard he tried to make me do right. I have often wondered what he would say of me since I have cut out the red stuff and tried to live as he told me."

It is the too usual disposition, even of those who sincerely try to practice the art of winning men for Christ, to pass by the notoriously wicked. In part it is moral cowardice, in part it is faithlessness, which keeps the Christian voice silent in the presence of the coarse and brutal. Against that cowardice Mr. Sankey's boldness, and against that faithlessness his welcome, equally protest.—*The Interior*.

Korean Christians—Pure Gold

(From an article by John Z. Moore in the *Epworth Herald*.)

PEACE. (520)

One day I was walking from church with Exhorter Cha Te Sam, a man whose face always beams with Christian joy. All at once he burst out with: "How glad I am I did not live fifty years ago. The people then saw none of these new things, nor could they know God as we now do. They had Confucianism, but with that it was very hard—impossible—to get rid of sin, and with that there was no peace. Now we can get rid of sin, and the great peace I have! O, what a glorious time this is for our children to be growing up in; how different they will be from us!"

THE CHRIST-CHILD IN THE KOREAN CHURCH. (521)

I visited the Koreans in Honolulu, and at night went, with the native pastor, to a large plantation twenty miles out. Here in a neat church crowded with Koreans we found a Christmas celebration in progress. The exercises were in charge of the Korean leaders, and were all in the Korean language except a song sung in English by some Korean boys and girls. It was typical of such an exercise in any American church except that it had more of the simple Christ-Child story in it than most Christmas exercises.

The remarkable thing about it was that while there are many other races represented on that vast plantation—groups of Americans, Japanese, Chinese, Portuguese, etc.—all of whom have been on the island longer than the Koreans, and most of them represented by far greater numbers, yet the only place the Christ story was told on that plantation that night was in this Korean church. For it seems that wherever Koreans go you will find earnest Christians among them who soon set up a church.

The situation in Korea was summed up thus by one of their own people: "There is not a town," he said, "in the whole country but what if into it a true Christian will enter and live six months he can build a church."

There are more hands stretched out from non-Christian Korea for the gospel of Christ than there are hands stretched out to Korea from Christian America with that gospel.

GIVING ONE'S SELF. (522)

In almost every one of the two thousand churches in the land a Bible class and revival

service of a week or ten days are held during the winter months. Some of these classes are led by missionaries and native pastors, but by far the larger number are in charge of unpaid church officers and others of the leading members who have studied in the large training classes held at central mission stations.

The greatest result of these Bible classes and revival services in the direct and immediate extension of the Kingdom is found in what the natives call "Nal Yunbo." On the last day of the meetings in public service they prepare a subscription paper, and each man and woman, instead of giving money, gives so many days, that is, "Nal Yumbo," for house-to-house and village-to-village preaching among the non-Christians. This preaching is all without pay so far as money goes, and some are at personal expense in addition to the time lost from their work. Yet at one church a class of 140 gave 1,490 days, and the schoolboys at Chinnampo gave 240 days to this work during the Christmas holidays, while one woman gave six months.

The longer I live among this people, the deeper I get into their lives, the more marvellous becomes the Korean Christian.

As in the old day God did not choose proud, learned Egypt, nor the proud ruler of the sea, Phoenicia, but revealed his glory to the poor slave-child Israel, may it not be that in this day God is to make known his ways to the righteous of the Orient, through the smallest of them all?

BRINGING ONE. (523)

In the First Methodist Episcopal Sunday School, of Salt Lake City, I was very much surprised to find a small class of Korean young men. That morning a member of the class had brought with him a small American boy. The superintendent, coming around, asked how this boy came to be in that class. The Korean said he was the son of the man for whom he worked, and as he did not go to Sunday School he had asked the father if he might not bring the little boy with him, which he did. An American boy, in America, brought to Sunday School by a Korean, and that boy the only new scholar in that school that day! I did not need to go far for a text when they called on me to address the school on our work in Korea. This "bringing one" has become such a part of our work in Korea that very seldom is a person baptized until he has brought at least one into the Kingdom.

Preacher's Scrap Book

REMEDY FOR TRUSTS. (524)

In short, what we most needed—and do still need—was not laws *against* trusts and corporations, limiting their powers and restraining their activities, but laws *for* the people, permitting them to use their power and restoring to them the tools of democracy, which the corporations have taken from them. It is useless to agitate for "government control of trusts" as long as the trusts are able, through our machinery of elections, to control the government that is to control *them*. Once let us regain control of our legislatures, our courts, and our public officials—by regaining control of the process of electing them—and we shall have the corporations where the *Sans-culotte* had King Louis and his favorites before the Reign of Terror. Then 'ware the figurative guillotine!—*Judge Lindsey, in Everybody's Magazine.*

ANARCHY OF CORPORATIONS.

(525)

As I walked home, one midnight, with my friend, Dr. C. B. James, the city and county physician—from a performance of "Dr. Jekyll and Mr. Hyde"—we passed Judge Gabbert's house, and saw on the porch a man crouching, like the horrible Hyde himself, at the sill of Gabbert's front window, while a confederate watched from the veranda pillar. These two men as we have since come to believe—were Harry Orchard and Steve Adams. They made off rapidly across the lawn and down the street as we approached; and after trying in vain to find a policeman we met Judge Gabbert's stepson returning home and we warned him of the burglars, as we thought they were. Some time before this Dr. James had received a telephone message from an unknown friend in the middle of the night telling him not to walk down to the Capitol in the morning with Judge Gabbert, as had been his custom, and Orchard's confession shows that he and Adams were then planning to kill Gabbert, with a bomb, on his way to court. They killed, by accident, a man named Walley, in a vacant lot a few blocks from my house. I heard the explosion of the bomb. They planted another bomb at Judge Goddard's gate, but it did not explode. They tried to waylay and shoot Governor Peabody, but they failed.

Any why did they do these things? Why were murderous outrages committed in Colorado that are only paralleled by the outrages of the revolutionists in despotic Russia? Because like conditions breed like events. The government of Russia has been described as "a despotism tempered by assassination;" and the government of Colorado, in this spring of 1905, was just that! The crimes of Orchard—that horrified the whole country and blackened the name of Colorado in the estimation of the world—were the inevitable result of the crimes of corporations that made the government of Colorado an insufferable despotism of lawless men. The crime of the oppressed is a demand for justice!

CORRUPTION OR MURDER, WHICH?

(526)

From my chambers, in which I am writing now, I can look out of my window and see the little shop in which Orchard says the casings of his bombs were prepared; and from another window I can see the Majestic building from which the corporations govern the state. What a government! And what an opposition. The millionaire uses his power of wealth to rob and starve and pollute a whole community with protected vice and thwarted justice and laws defied—and the exasperated laborer, finding himself denied the common rights of man, declares war against his oppressors with the bomb and the bullet! Who is the more to blame—the criminal who makes the conditions or the criminal who is made *by* the conditions? The one goes in broadcloth to his church, sleek, smug, respected, feared for his power and honored for his successes. The other, branded with his guilt, a moral leper by his own confession, imprisoned for life, a shuddering horror to the whole world, appeals for forgiveness to the same God whose church the man of wealth so proudly enters—one of its "pillars," its powerful benefactor, its generous patron, its bland communicant. I do not presume to voice the judgment of Providence upon these two men. I do not even predict the decrees of human justice. But if I had to make my choice of their fates and elect between the burdens of their iniquities, I should prefer to crouch before the altar of Orchard's prison chapel, trembling, with all his clotted murders on my hands.—*Judge Lindsey, in Everybody's Magazine.*

"CONVERSION" OF A PRINCESS.

(527)

While the Court of Spain was employed in settling, down to the smallest particular, the ceremonial for the king's approaching wedding, Princess Ena was absorbed in the charming details of her trousseau and in the more austere preparations for her conversion to Catholicism. This conversion, as I have already said, was a *sine qua non* to the consent of Spain to her marriage.

The Princess and her mother, accompanied by Miss Cochrane and Lord William Cecil, stayed at a hotel in Versailles for the period of religious instruction that precedes the admission of a neophyte within the pale of the Roman Catholic Church; and it was at Versailles, on a cold February morning, that she abjured her Protestantism in a sequestered chapel of the cathedral. Why did she select the town of Louis XIV. in which to accomplish this important and solemn act of her life? Doubtless because of the peaceful silence that surrounded it, and of the past, filled with melancholy grandeur, that it conjured up; perhaps, also, because of the association of ideas suggested to her mind by the city of the great king and the origin of the family of the Spanish Bourbons of which it was the cradle. The heart of woman sometimes provides instances of this delicacy of thought.—*Recollections of Alphonse XIII., in McClure's.*

Illustrations from Current Events

BY PAUL GILBERT.

DELAYED APPRECIATION. (532)

Rom. 12:10; Eph. 4:32; 2 Pet. 1:7.

A young man whose wife died suddenly, instead of becoming reconciled to his great loss, as time advanced seemed to feel it more keenly than ever. One of his friends, who with deep concern watched the growing pallor of his face, finally asked him why he continued to grieve so. In answer he said, "O, sir, I'm dying of remorse because I never appreciated the love of my wife until she died."

He had been too late in appreciating it. Remember the old Sunday School hymn:

"Then scatter seeds of kindness
For our reaping by and by."

BREAKING THE LINE. (533)

Acts 24:14; Deut. 4:9; Eph. 6:4.

Fred B. Smith, the Y. M. C. A. evangelist, related that when he was sailing from Honolulu he met a man who told him that he had been on the island for five years and had not been in church during that time. "I have a great Christian ancestry," he said. "My father and relatives are prominent Christians." "You mentioned in your conversation," said Mr. Smith, "that you had two boys. Do you know what you will have to tell them?"

"No," he replied.

"Well, you will have to tell them that you will break the line."

THE HEATING APPARATUS. (534)

Psa. 34:15; Isa. 40:28-31; Jas. 5:15, 16; Matt. 18:19; Jno. 15:7.

Mr. Spurgeon was one day showing some visitors through the tabernacle. After taking them to the main part of the building he said, "Come and I'll show you the heating apparatus." Not caring to see that they would have declined, but out of courtesy they consented. Imagine their surprise when he took them to a room where four hundred were gathered in a prayer meeting. His figure of speech was well chosen. The church with warmth of spirit must have the warmth producing prayer meeting.

AN ACCUSING QUEEN. (535)

Num. 32:23; Isa. 5:22; Gen. 4:7; Gen. 19:13. When Queen Amalia of Portugal met the "Dictator" at the bier of her husband and son, knowing that his stern policies had much to do with the murderous discontent of her subjects, she pointed to the lifeless victims of the rebellion and exclaimed, "This is your work!"

The mothers of this great country have been hurling that bitter accusation at the liquor traffic these many years. How many more broken hearts and murdered souls may it claim before we kill the "Brutal Dictator?"

NUTS FOR HIGHER CRITICS. (536)

Eccl. 1:13-17; 1 Tim. 6:20.

The destructive critics have much to say about the "conclusions of science," as though such conclusions were final and infallible. Another one of such "conclusions" regarding the

antiquity of man in North America has been on a hunt for a father since Dr. Arles Hedlica, of the Bureau of Ethnology in Washington, has taken the position that such antiquity has never been proven. Now the subject must be "re-investigated" as the learned professor's conclusion is quite "revolutionary" because incidentally it confirms what God told men to write in a book called Genesis—a book by the way, that has been exploded and laid on the shelf oftener than any other in the world.

JUST LOOKED ON. (537)

Prov. 13:4; Eccl. 9:10.

Dr. W. J. Dawson relates that after the establishment of a gymnasium in his London church he noticed one young man who came only when it pleased him and then never did anything. He was too proud. Finally he went away having gotten nothing. The awkward fellows stayed and became proficient with the mastered exercise.

BELIEVING AND RECEIVING. (538)

2 Tim. 2:15; Matt. 12:43; 1 Pet. 5:8.

Dr. J. Wilbur Chapman said in an address, "You must give up and take on, else the latter end will be worse than the first. I knew of a society woman," he continued, "who concluded to give up her worldly practices. She did so and wrote her friends accordingly. After a short time, however, she wrote to Dr. Chapman saying, 'I'm going back to my old life because the new one didn't work. I found myself, after forming my new purpose, growing cross with my children and irritable to my husband, so I'll just give it up.' The trouble with her was that she gave up but didn't take on."

LITTLE CHRISTIANS. (539)

Num. 14:1-5; Prov. 29:18.

A prominent Christian worker visited a church in Chicago in which there was fabulous wealth among the membership. There were just 70 out at the Sunday service. He asked one of the members why there was such a failure in this important particular. "The truth is," answered the man, "we're such little Christians." And he didn't seem to be a bit ashamed of the situation. The trouble is we try to do Christian work on a "penny basis," as Campbell White calls it. Penny missionary collections, penny Sunday School plans, penny prayer meetings, penny visions.

FORGIVE! (540)

Mark 11:25; Luke 6:35; Matt. 6:15.

"How long are you going to leave it up?" asked a man of his friend who had built a "spite fence" because of his displeasure at something his next door neighbor had done. "I'm going to leave it up until I get over my spite," was the reply.

But he died before he got over his spite and he went to God with the spite in his heart. Do you know what God thinks of spite?

HERMIT'S GOLD. (541)

1 Tim. 6:9, 10.

A hermit miser of Western Pennsylvania became violently insane recently. The back yard of his home was dug up where he had been known to secrete large quantities of gold. The total amounts of money recovered will amount to over one hundred thousand dollars. At one place in the yard he had buried a box of gold and tied his dog on the spot to keep away intruders. Well has Young said:

"Some o'er-enamour'd of their togs, run mad,
Groan under gold, yet weep for want of bread."

How much worse is this poor wretch, than the lord of millions, who fears to give a penny to the poor? There is no sin in being rich, but there is sin in being a miser. "A full purse with a lean soul is a great curse." "Gold is the worst poison to men's souls." Very few men acquire money in such a way as to derive much pleasure from it. As long as they are in pursuit they are happy, but when they begin to look around and think of settling down, they find that part of their soul by which joy enters to be clogged up. Money both inherited and accumulated is a great talent or opportunity.

FEELING. (542)

When in Lucerne I purchased a miniature model of Thorwaldsen's Lion of Lucerne. Some were in granite, some in marble, some in bronze, some in wood, and at the hotel we found this great work of art done in butter. Sculptors have carved this lion, painters have painted it, artists have sketched it, "kodakers" have "kodaked" it, butter dealers have "buttered," but none has given but a caricature of the original. It must be seen under natural and normal conditions to feel its life. A small lake at the base of the cliff prevents one from approaching too closely. Overhanging branches blend the sunlight into shades of subdued coloring. A nearby waterfall plays its cello notes upon the scene like the notes of a cathedral organ. What significance has this petroglyphic pile? The answer comes from the king's palace at Versailles. There speaks the dust of those brave three hundred of the Swiss guard who died to protect the Bourbon fleur-de-lis. I purchased a wooden model to hang on the wall. Why am I not moved, almost to tears, as in looking at the masterpiece? Because this is an imitation. There was not the feeling in the heart of the imitator who made the copy, that there was in the heart of Thorwaldsen.

A MOTHER'S LOVE. (543)

Isa. 66:13.

A mother, whose son has taken to drink, and whose inebriate life is destroying the peace of the home and breaking his mother's heart, said to me recently, "I have my son flagg'd at the two saloons in our town, but he gets it anyhow; his friends buy it for him." The inebriate's friends always help him in his downward course. The limited express may be flagg'd at the burning bridge and hundreds of precious lives saved. The sinking vessel may be

sighted or signalled by wireless and a terrible catastrophe averted. The red flag of danger is part of our social equipment and has saved millions of precious souls. But look at this picture. There stands a mother who loves her darling boy only as a mother can. Her love is never exhausted; it never changes; it never tires. Fathers and brothers may turn away, but a mother never does.

KING TURNS RESCUER. (544)

Luke 1:50, 78, 79.

King Victor Emmanuel and Queen Helena arrived at Messina immediately after the terrible earthquake. The king joined the rescue party and labored as unremittingly as the others. The queen devoted herself principally to the little children, rescuing many a child bleeding from cuts and wounds. The presence of the royal pair acted as a general inspiration. Even the wounded found fresh strength when they learned the king and queen were present. Both rulers as they left were virtually carried up the pier in the arms of their subjects. A greater king came to this world. He came to seek and to save those that were lost.

EQUALITY. (545)

John 8:32.

The Sultan of Turkey gave a banquet to the deputies of the new Parliament. He sat in the center of the table with the grand vizier on his right and the president of the chamber on his left. In a speech he said that he believed there was only one precedent for such a meeting in the history of the empire and hoped that God would honor them with many more such meetings. In ancient times the califs condescended to meet the representatives of the people, and the present Sultan is the first to resume the custom. The greatest work of man's genius in Constantinople is not St. Sophia, not the great Galata bridge across the Golden Horn, but Robert College, from the tower of which floats the Stars and Stripes. This college is diffusing the light of Christian truth, and that truth is making men free.

"PLEASE STOP MY—WHAT!" (546)

Psa. 50:14; Psa. 76:11.

It frequently happens that the church treasurer receives a note from a church member, saying, "Please stop my"—what! That man is known as a hard smoker spending from 50 cents to 75 cents per day on cigars. But he writes, "Please stop my"—what! That man has been known to spend twenty-five dollars a week for seats at the opera and occasionally box parties costing several times this amount. But he writes, "Please stop my"—what! That man pays \$3,000 a year for carriages, horses and coachman. Does he ask that his cigars shall be stopped? No. Does he ask that theater parties be stopped? No. He asks that his subscription to the church be stopped because of shortage in his finances. The church is the first to suffer. He cuts his church subscription before he cuts other things. He does not feel the moral obligation resting upon him to pay to the Lord what rightly is his.

THE ECCLESIASTICAL YEAR—APRIL

REV. G. B. F. HALLOCK, D. D.

Decision Day

"Decision Day" is the day when an earnest effort is made to induce every unsaved person to accept Christ, and may be observed in the Sunday School, the Young People's Society, or in the church itself as a whole. If observed in the Sunday School the effort will be made to reach the scholars of the various classes who have not yet made an open confession of Christ; if in the Young People's Society, special attention will be given to the associate members; if in the church as a whole, the effort will be made to touch the whole community.

SPIRITUAL REVIVAL. (569)

"Wilt Thou not revive us again; that Thy people may rejoice in Thee?"—Psa. 85:6.

Written at a time of religious awakening, such as took place in the reign of Jehoshaphat.

I. The necessity for revival. Spiritual feebleness.

II. The agent by whom revival is effected. Not man, but God. "Wilt Thou?"

III. The means of securing revival. Prayer, combined with expectancy.

IV. The result of revival. "That thy people may rejoice in Thee."

BIBLE DECISION DAYS. (560)

Think of them! There was Abraham called to decide whether he would leave home, country, friends, and go out not knowing whither—all he knew was that the Lord called on him to decide whether or not he would obey. Do you suppose he dawdled over that decision, and said, "I would like to do this thing which I suppose is right, but I don't understand much about it, and I don't know the way, and I don't know whether I shall hold out till I get to that unknown home which the Lord says he has prepared for me."

Then look at that great Decision Day out in the Wilderness before rugged Mount Sinai. Can you not see that great camp of hundreds of thousands of people listening to the voice of Moses? The first step had been to make them ashamed of their sin. Then Moses called for instant decision. Hear his ringing voice, "Who is on the Lord's side? Let him come to me!" See them "go forward" to the side of the leader. Those who "would like time to think of the matter" were counted as on the other side.

And now they are in the promised land, in the lovely valley of Shechem, with the grim walls of rock rising on either side, mounts of cursing and of blessing. Which should it be? It was for them to choose. Joshua did not say, "Go home and think over this matter." Nor, "Have a few fast days and weep and wall." Nor, "Come week after week till I can fully instruct you in what this thing means." How the voice of the soldier-captain accustomed to giving orders rang and was echoed back from the rocks: "Choose ye when? This day. What? Whom ye will serve." A national Decision Day! Think of that. Pray for that.

Again, on Mount Carmel, hear Elijah cry out, "How long halt ye undecided? Choose now between Baal, and the Lord, and follow one or the other."

I cannot stop to even hint at the many New Testament Decision Days. Again and again when the Christ called "Follow me"

Communion Sunday

quick decision was made. And ah! me! There was a certain Decision Day at Nazareth when the decision was on the wrong side. That was Decision Day at Jericho when Bartimeus and Zaccheus decided for Christ. What a good thing, for he was passing by then but never came that way again. Yes, there are special times when Jesus of Nazareth is passing by.—M. G. K.

THE HARVEST TIME. (561)

"Put ye in the sickle: for the harvest is ripe."—Joel 3:13.

Some of us have been hungry-hearted for a harvest, to know that the Lord has blessed our labors. Yet we labor on week after week, and with our weak sight do not see that the seed has sprouted. Yet we may take heart of hope from one of the magnificent monarchs of the forest for which California is so famous. So broad is its base that though it be sawed through and through near the ground, it will give no sign of falling. But when a rope is thrown around some limb away up in the air, then a comparatively gentle tug at the rope will bring the giant thundering down. Yet a thousand men would have pulled at that same rope in vain if the sawing had not previously been done. So it is often in bringing down a soul to the foot of the cross. The real work, the patient work, has been done through the months, possibly years of faithful teaching.

This largely answers the objection that every day ought to be Decision Day. It is perfectly true that it ought. But what can be done any day is likely never to be done. There is many a teacher faithful in other ways who does not know how to lead a soul to Christ, and others have not the faith for the work. A day when special emphasis is placed on decision is certainly an instrument of immense power.

LITTLE SHIPS. (562)

"And there were also with Him other little ships."—Mark 4:36.

Here we have Little Pictures, Little Treasures, Little Traders and Little Pilgrims.

1. Little Ships were not forgotten. Hope for all.

2. Little Ships' need in the storm. A Picture for all.

3. Little Ships in touch with Jesus. The Anchor for all.

4. Little Ships enjoying the calm. A Blessing for all.

5. Little Ships in active service. A Lesson for all.

THE CALLS OF CHRIST. (563)

1. Follow Me. John 1:43.

2. Come to Me. Matt. 11:28.

3. Learn of Me. Matt. 11:29.

4. Abide in Me. John 15:4.

—Robert E. Speer.

OBJECTIONS ANSWERED.

"Many start and fail."

"I cannot keep the commandments."

1. God will keep you. 1 Cor. 10:13.

2. Not to keep ourselves. 1 Peter 1:5.

3. Keeping rests with God. 2 Tim. 1:12.

4. Power through Christ. Phil. 4:13.

5. Great Victory. 1 Cor. 15:27.

Do not yield to your fears. Trust Christ.

More than ever, I have been thinking of you, and of the child who had gone.

1. Choose now. Joshua 24:15.
2. Seek God first. Matt. 6:33.
3. Delay will harden your heart. Heb. 3:15.
4. He is near you now. Isa. 55:6.
5. Be ready. Matt. 24:44.

DECISION DAY CARD. (565)

Frank Whitehall Smith, a junior in Princeton College, was a son of Hannah Whitehall Smith. He was drowned in Princeton in his junior year. After his death, a card was found among his papers, upon which was printed the following:

I take God to be my Father.
I take Jesus Christ to be my Saviour.
I take the Holy Spirit to be my Guide.
I take the Bible to be the rule of my life.
I take Christian people to be my associates.
I take Christian work to be my duty.
I likewise dedicate myself to the Lord, and this I do freely, deliberately, sincerely and forever.

IMMEDIATE DECISION. (566)

I was taught a simple lesson by an old woman when we were in Scotland. Mark had been preaching, and when he came down from the pulpit he saw this dear old woman, with a bright face, and he asked "whether she was a Christian." "Oh, yes," she replied boldly. And her boldness led Mark to suppose she had been one some time. So he continued: "How long have you been a Christian?" "Oh, just since you have been preaching." Wonderful decision of soul! She saw the truth and grasped it at once. How much we lose by not making a promise our own the moment the Spirit illuminates it to us! Oh, let us live up to the light we receive, and make instant decision of soul as soon as we see the truth!

WHAT LED HIM TO JESUS. (567)

Dr. R. A. Torrey tells a beautiful story of a man in Chicago who had a sweet little daughter. He loved her dearly, but God took that little child away from him. The house was so lonely that he was so angry against God that he went up and down into his room far into the night cursing God for having robbed him of his child. At last thoroughly worn out, and in great bitterness of spirit, he threw himself on his bed. He dreamed he stood beside a river. Across the river in the distance he heard the singing of such voices as he had never listened to before. Then he saw in the distance beautiful little girls coming toward him, nearer and nearer until at last at the head of the company he saw his own little girl. She stood on the brink of the river and called across, "Come over here, father." That overcame his bitterness; he accepted Jesus and

prepared to go over yonder where his sweet child had gone.

MR. MOODY'S REPLY. (568)

A woman once came to Mr. Moody and said "Mr. Moody, I would like to become a Christian, but I am so hard-hearted."

He replied: "My good woman, did the Master say: 'You soft-hearted people, come?' Nothing of the kind. He said: 'Come unto me'—all black hearts, vile hearts, corrupt hearts, deceitful hearts—'all.' If your heart is hard, who will soften it? You can't. The harder the heart the more need there is for the Saviour; so come along and get rest. If you can't come as a saint, come as a sinner; if you can't run, walk; if you can't walk, creep to him; but come."

The woman saw the force of Moody's words, and went away much comforted. In a few days she gave her hard heart to Christ.

THE WAY TO WIN HEARTS. (569)

The way to win hearts is to show kind attentions and utter kind sentiments. "You have called me brother," cried the Russian beggar radiantly, who had just begged of Tolstoi without receiving anything. "I am sorry, my brother," said Tolstoi, "but I do not have a single copeck about me." "You have given me more than I asked for," was the joyous answer. "I asked for a few coins, and you have called me brother."—Pilgrim Teacher.

MANANA. (570)

One of the most remarkable contributions of the tropics to the temperate zone is the banana. A few years ago it was a rare fruit; now it is as common as apples if not as cheap. But there is something else that serves to warn us in the tropics that we must be careful not to import. It takes but a change of one letter to make this word—manana.

When some one asked the late Emperor of Brazil, how he explained the backwardness of his country, he said it was due to "manana." What does it mean? "Tomorrow." Find a person or a people ever saying "manana; there is no hurry; let it wait, there is plenty of time," and you have found degeneracy and decay, and death. There is no such day as tomorrow. It is a will-o-the-wisp, an ignis fatuus, a quicksand, a mirage, a fool's paradise. Tomorrow does not exist. If it comes, it will be a today. Learn then to pray and plan, to speak and do today. No good thing was ever accomplished tomorrow. This is why, every day is a decision-day, for today holds life and death, character and destiny in its living hands. Yesterday is buried, tomorrow is unborn, therefore, "Behold, now is the accepted time; behold, now is the day of salvation."

Decision Day

I KNOW that Jesus Christ died for my sins, and has asked me to accept Him as my loving Saviour. I know that He wishes all who love and accept Him to do this publicly before others, and so, looking to Him for strength, I have joined with others to-day in deciding to accept Him as my Saviour.

Decision Day

I HAVE joined with others to-day in expressing my desire of living closer to my Master, of putting out of my life all things that are contrary to His will, and in opening my heart more fully to the incoming of His Holy Spirit, and of yielding my life more completely to His guidance and service. I prayerfully ask His help in these things.

PUT OFF TOWN. (571)

"Did you ever go to Put Off Town,
Where the houses are old and tumble down,
And everything tumbles and everything drags,
With dirty streets and people in rags?

"On the street of Slow lives old man Wait
And his two little boys, named Linger and
Late,
With uncleaned hands and tousled hair,
And a naughty little sister named Don't Care.

"Grandmother Growl lives in this town,
With her two granddaughters, called Fret
and Frown;
And old man Lazy lives alone
Around the corner on street Postpone.

"Did you ever go to Put Off Town
To play with the little girls, Fret and Frown?
Or go to the home of old man Wait,
And whistle for his boys to come to the gate?

"To play all day on Tarry Street,
Leaving your errands for other feet,
To stop or shirk or linger or frown
Is the nearest way to this old town."

THE CHRISTIAN'S SIGN-POST. (572)

Shun delays, they breed remorse;
Take thy time while time is lent thee,
Creeping snails have weakest force;
Fly their fault, lest thou repent thee.
Good is best when earnest wrought,
Lingering labors come to naught.

SERIOUS THINGS TOMORROW. (573)

Many ages ago a Greek nobleman made a feast for his friends. In the midst of his mirth a messenger entered in great haste with a letter. It was from a distance, to tell him that a plot had been formed by his enemies to kill him that night. "My lord," said the messenger, "my master desired me to say that you must read the letter without delay, for it is about serious things." "Serious things tomorrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him.

NOW. (574)

In a certain church, on a summer Sunday, was a Bible class enrolling sixty members. The next Sunday only eighteen were living. Forty-two had gone into eternity. They had learned their last Bible lesson, and improved or neglected their last opportunity for salvation. How earnestly would that elder have taught, how earnestly would that class have listened to God's truth, had they known that it was, for two out of every three of them, the last time! The Bible class was in Johnstown, Pa. "The night cometh" for all.

TODAY (575)

Today, if ye will hear his voice, harden not your hearts.—Psa. 95:7, 8.

It is a solemn thing to say tomorrow when God says today, for man's tomorrow and God's today never meet. The word that comes from the eternal throne is "NOW," and it is man's own choice that fixes his doom.—Duncan Matieson.

THE TIME FOR DECISION. (576)

A speaker in Sunday School work was offering his audience many helpful sugges-

tions, intended to put them in touch with their scholars at critical times in their lives. At a certain period in his talk, he asked those in his audience to rise who had become Christians after they were sixteen. A goodly number arose.

"Now will those remain standing," he said, "who are conscious that there was an earlier time in their lives when some tender word, a cordial invitation, or an environment of warm spiritual interest would have led them into the Saviour's fold?"

Only three resealed themselves. All the rest had come to a time of decision for Christ, and had drifted away again for some years, for the lack of some one near enough and loving enough as a Christian and a friend to discover it.

The incident has a lesson and a heart truth for every Christian, particularly for those in intimate touch with the young.

PERSONAL WORK FOR PASTORS.

Frederick D. Power in The Christian Endeavor World.

Sometimes we lack courage, I fear, to speak the right word for the Master. In high places as well as low our light must shine. There is need of vigorous testimony often.

A man of wealth and position, a statesman of high rank, I knew well, who was an indifferent Christian. His influence would have been mighty, but the light was hidden under a bushel. He had long been a careless and useless professor.

I felt great timidity in approaching him. When I first suggested that he was not doing his part as a member of the body of Christ, he looked at me with an expression that said: "Well, this is presumption! Mind your own business, sir."

But that was just what I was doing, and it was but a little time before that man was at the Lord's table. He was one of my staunchest friends and supporters ever afterwards. Frequently he would drive to my house in his carriage, and say: "Come young theologian, let us ride. A talk with you will do me good." And I can say of him, as Ben Johnson said of Shakespeare, "I loved the man and do honor his memory, on this side of idolatry, as much as any."

Riding one day on a train, I was half asleep in the seat, having been up all the night before, when I overheard the conductor talking to some one just behind me, and using every little while an oath.

Turning about, I faced him, and said, "Captain, are there any regulations on this road with respect to the use of profanity on the part of its employees?"

"How is that, sir?" he asked.

I repeated.

"Yes, sir," he slowly answered.

I resumed my silence, and there was silence elsewhere.

Presently the conductor approached me, and said: "I hope you will excuse me for using profanity in your presence. I did not know you were a minister."

"You do not know I am a minister," I said, "nor does that make any difference. Do you talk that way before your wife and children, or your mother?"

"No, sir, I do not."

"Well, remember, you are always before God."

I never saw a word have greater effect. Let us not hesitate in any place to bear our witness. By great and small it is needed.

Communion Sunday

AT THE COMMUNION TABLE. (577)
"And he took the cup and gave thanks."—
Matt. 26:27.

The symbolism of the text—its power.

I. First, "The Cup." The cup presents two aspects: (1) As viewed by Jesus—the Saviour. (2) As viewed by man—the sinner.

1. Man sees in the cup: (a) forgiveness, (b) reconciliation, (c) freedom from sin, (d) eternal life. No wrath foams upon the surface, no bitter dregs beneath.

2. What did Christ see in the cup? (a) His death as a felon. (b) The hiding of the Father's countenance. (c) Himself as bearing the guilt of sin.

II. Second: "Gave Thanks." Jesus shrank from that cup, yet took it and gave thanks. "Father, I thank Thee for this opportunity to magnify Thy great law. I thank Thee for the millions whom by this act I shall redeem, and that I am thus permitted to give testimony of my great love to man. I thank Thee that in this very triumph of Satan his downfall is sealed." Then, with the serenity of unspeakable grace, he drank the cup, draining it to its dregs, and in that act he tasted death for every man, and finished the sacrifice impending from the foundation of the world.

Infinite benevolence and infinite foresight were necessary to inspire this thankfulness in Jesus.

If Jesus the Saviour could take the cup that symbolized his death and give thanks, how thankfully should man take the cup that symbolizes his salvation.—Rev. H. Lyman.

THE SACRAMENTAL CUP. (578)

"This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me."—1 Cor. 11:25.

In individual, family, and national life, etc., we have our seasons of commemoration, to keep alive the memory of notable days or deeds. These seasons are observed with festive joy or a fast of the spirit. So, too, Christianity has its memorial day—not ushered in by the noise of cannon or blare of trumpets; not to be observed with gorgeous pageantry or imposing ritual, but rather as a holy resting time—a feast to be kept with solemn gladness of heart.

The institution of this feast was the instinct of love. We delight in being remembered by those who share our affection; so Christ desires to be remembered by those who love Him; and the thought of Him is to pervade the whole life.

But this remembrance has a wise purpose in relation to ourselves.

L. Remembrance Begets Humiliation, by revealing the measure of our guilt. The cup brings before us the Cross, and the Cross recalls our sin. We judge of the curse of slavery by what it cost us to blot it out—enormous expenditure of treasure; a million of graves furrowing the land; tens of thousands of hearts and homes desolated forever. We are prone to look upon sin lightly; but when we touch the cup to our lips it brings the vision of the Cross; we see the blood; we hear the groans of the broken heart of Jesus. The sun darkens; the earth quivers in sympathy with the dissolution of its Lord; and in the awful horror of that scene we read our sin, fathom its turpitude; then, bowing our heads, cry: "God be merciful to us sinners!"

II. **It Quickens Hope.** The day not only recalls our sin, but also our sacrifice. Through it we see "help laid on One mighty to save." It is at once the expression of God's wrath toward sin and His love toward the sinner. It not only speaks of our disobedience, but reminds us of One who for us fulfilled the law and became obedient unto the death. So we touch the cup to our lips and hope springs afresh.

III. **It Inspires to New Activity Through Gratitude.** Having been forgiven much, we love much, and love prompts to sacrifice and service. We feel with Paul the constraining power of this love.

It is this vision of the Holy Grail which sustained the martyr at the stake, and which today leads men over the seas and into the hearts of the unexplored lands, that they may carry thither the sweet message of the gospel. We touch the cup to our lips at once as the inspiration and pledge of grateful service.

IV. **It Lifts Our Longings Heavenward.**

Every heart and every household has its treasured souvenirs of those who once were with us but are not, for God has taken them. How sacred such relics! To view them is to

"Sigh for the touch of a vanished hand,

And the sound of a voice that is still."

So, when reverently we press the cup to our lips, memory is busy with the past and imagination with the future, we do desire "to depart and be with Christ." Thought springs upward from the cross to the crown, and we long to be with Him—"to see the King in his beauty and to behold the land that is very far off."—Rev. T. A. Nelson, D. D.

THE HYMN AT THE FIRST COMMUNION. (579)

"And when they had sung an hymn, they went out into the Mount of Olives."—Matt. 26:30.

The "hymn" here spoken of by Matthew and Mark was probably the second portion of the Hallel. The first part, consisting of Psalms 113 and 114, was commonly sung before the meal; and the second part, comprising Psalms 115-118, after the fourth cup of wine. The Jews chanted these holy songs at the Paschal table as their eucharist hymn; and to devout souls they were laden with Messianic music.

I. It is sweet to think of the Lord Jesus singing after His last Passover—and not only Himself singing, but leading the praise of the eleven disciples. When we remember this, music should have to us a greater charm, and the voice of psalms a nobler significance. As a Jew, His holy soul rejoiced at the remembrance of God's goodness to Israel in the Passover redemption. And He also sang the Hallel at the Hebrew feasts for the same reason that He had submitted to John's baptism, because "thus it became Him to fulfil all righteousness."

1. We are apt to marvel, indeed, that the Redeemer was able to sing at all at such a time. He has bidden His sorrowful disciples farewell, and uttered the words, "Arise, let us go hence," He and they sang the Hallel immediately after they have risen from the table, but before they go out into the night. Jesus is on His way to Gethsemane, and Gabbatha, and Golgotha. He is about to be betrayed by Judas and condemned by Pilate.

He has immediately before Him His agony and bloody sweat, His cross and Passion, His physical anguish and desolation of soul upon the accursed tree. He is the "Man of Sorrows," about to be "wounded for our transgressions, and bruised for our iniquities;" and yet on the way to His doom He "sings a hymn." This fact shows us how pure His faith was, and how unflinching His courage. It proves to us how whole-hearted He was in His work, and how absolute was His devotion to His Father's will. He has been saying for some time past, "For this cause came I unto this hour. Father, glorify Thy Name."

2. It was wonderful also that the disciples could sing on such a night as this. It had been to them a night of perplexity and awe, and wonder. Their Master had been saying and doing things most solemn and strange. There had been the feet-washing, the disclosure of the traitor, the institution of the Sacrament, the eager questions, the deep discourse, and the farewell greeting. What a night of emotion and expectation! Only with sad countenance and in muffled tones could the Eleven, when their Lord is on the point of leaving them, join in the refrain of the Hallel—"O give thanks unto the Lord; for He is good; for His mercy endureth forever."

3. What a peculiar interest gathers round these particular psalms, when we remember that they were sung on that memorable night by the human heart and the human lips of Jesus!

II. This memorable hymn-singing on a night so much to be remembered is fitted to convey to us important lessons.

1. It may well remind us, first of all, that Christianity is a religion of joy. The gospel has come from "the blessed God," and it is in itself good news—"good tidings of great joy." Who has a right to be happy if not the man who knows that his sins are forgiven, that his heart is being renewed, and that he is on his way to heaven? The religion of Jesus calls upon us to "rejoice evermore," and to "glory in tribulation also."

2. The example of Christ on this occasion teaches us that it is reasonable for His disciples to rejoice, even in circumstances the most untoward. And oftentimes, through grace, they have been enabled to do so. Peter and John, after they had been beaten with rods, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." Paul and Silas, after a cruel scourging by the lictors at Philippi, were thrust "into the inner prison" with their wounds still bleeding, and "their feet were made fast in the stocks;" yet in this evil case they "prayed, and sang praises unto God." Martin Luther, in the darkest times, used to say to Melancthon, his fellow-laborer in the Reformation, "Come, Philip, let us sing the forty-sixth Psalm, and let them do their worst." John Bunyan's "Miss Much-afraid" "went through the river singing." Dr. Thomas Guthrie, when he was dying, asked those who were about him to sing him "a bairn's hymn." John Angell James was accustomed to read Psalm 103 at family prayer on Saturday evenings; but on the Saturday of the week in which his wife had died he hesitated for a moment, and then looked up and said: "Notwithstanding what has happened this week, I see no reason for departing from our usual custom of reading Psalm 103: 'Bless the Lord, O my soul, and all that is within me, bless His holy Name.'"

3. The "hymn" sung by Christ and His Apostles may well remind us also, that if His people are to sing anywhere, it should be at His own table. The Communion leads us to think of "the Lord's death;" but it is not a burial service. We are not brought into the banqueting house that we may remember a funeral. The bread represents Christ's body, but that body is not now dead. Our souls feed upon living bread; we hold fellowship with a living Redeemer. The "fair white linen cloth" is not a shroud; and the napkin laid upon the bread is not a face cloth. Our risen Lord is spiritually present with us at the Holy Table, and His people receive the bread and the cup from His nail-pierced hand.

While, therefore, our praise at the Communion service should be solemn, it ought also to be joyful. The Lord's Supper is "the Eucharist"—the thanksgiving for God's goodness in redemption. The consecration prayer is a prayer of thanksgiving. And the praise at the table should be "the great Hallel!"—the supreme Hallelujah—of Christian worship.—Rev. Charles Jerden, M. A.

RECONCILIATION BEFORE THE SACRAMENT. (580)

George IV desired the sacrament and sent for the Bishop of Winchester to administer it. He became angry with the messenger he sent, because of what he considered unnecessary delay. He reprimanded the servant, discharged him, and immediately requested the bishop to proceed. This the bishop refused while any anger remained in the king's mind toward any fellow-creature. The king, recollecting himself said, "My lord, you are right." He then sent for the offending servant, became reconciled to him and restored him to his place, after which the sacrament was duly administered.

IN REMEMBRANCE OF ME. (581) 1 Cor. 11:34.

The Lord's Supper is more than a memorial. But its memorial significance should not be ignored. The Paschal supper commemorated an event; the Lord's Supper commemorates a person. Salvation is due not simply to what Jesus did, but to what He was and is and evermore shall be. Believers are to remember Him as crucified, risen, exalted, glorified, and ruling over all for their salvation.—Cut Gems.

THE REAL PRESENCE. (582)

Rev. Dr. Cumming, of London, says that in the Highlands of Scotland he once met a lady of noble birth, who asked him if he believed in the "real presence." "Certainly I do," he said; "I am very glad," she replied, "but you are the first Protestant clergyman I ever met with who did." "We attach different meanings to the same words," said Dr. Cumming. "I believe in the real presence of our Lord wherever two or three are gathered together in his name. I cannot believe as you do about the real presence when I consider the words 'In remembrance of me.' Memory has to do with the past, with an absent friend. To eat and drink in remembrance of one who is actually present before one's eyes is an absurdity."

IT KEEPS HIM IN MIND. (583)

A Malay youth, who was being educated in Scotland, as he came out of church one Sunday, was asked, "What have you seen in church today?" He answered, "I see people

take bread and wine." "And what does the man?" "The body and blood of Jesus Christ." "Is it really the body and blood of Jesus Christ?" "O, no," said he, "not all same; it keep in mind—keep in mind his body and blood—he die for sinners."

SPIRIT AND SUBSTANCE OF COMMUNION Matt. 24:12. (554)

I heard a Christian Jew say, detailing the present Jewish method of keeping the passover, that always during the centuries back, and now, on every passover, there were seven men and one woman and a man for the communion. And that these men and women took the plate, and took the cup, and for the timing time and so passed them, the women and so he gave food from the plate for the coming One, and wine from the cup for the coming One, to his disciples. I think this wonderfully beautiful and significant. Christ is the long promised coming One. He has come. Also, this Christian Jew said the bread and the wine were symbolic and memorial. You see a communion of your friend. "There is no fellowship," you say. You see it truly, but it means that you simply represent your friend. So the broken bread and the blessed communion of sinners, the atoning Christ. He not want upon and bend your thought about the symbols. Pass bread and them to the Christ they represent. Yield yourself in faith and love to him, not to them, when in obedience to his command, you eat the bread and drink the wine in remembrance of him.—Sunday School Times.

THE INFINITE ATONEMENT. (555) Isa. 1:18.

You see the Thames as it goes sluggishly down to the arches, carrying with it endless impurity and corruption. You watch the inky stream as it pours along day and night, and you think it will pollute the world. But you have just been down to the seashore, and you have looked on the great deep, and it has not left a stain on the Atlantic. No, it has been running down a good many years, and carried a world of impurity with it, but when you go to the Atlantic there is not a speck on it. As to the ocean, it knows nothing about it. It is full of majestic music. So the smoke of London goes up; and has been going up for a thousand years. One would have thought that it would have spoiled the scenery by now; but you get a look at it sometimes. There is the great blue sky which has swallowed up the smoke and gloom of a thousand years, and its azure splendor is unspoiled. It is wonderful how the ocean has kept its purity, and how the sky has taken the breath of the millions and the smoke of the furnaces, and yet it is as pure as the day God made it. It is beautiful to think that these are only images of God's great pity for the race.—Christian Uplook.

A SACRAMENT A RE-ENLISTMENT. (556)

A beautiful Gipsy girl was employed by a German artist to sit for one of his studies. She noticed in his studio an unfinished picture of the crucifixion, and asked who "that wicked man" was and what his crime was to be punished so. The artist explained the picture, and in answer to her many questions, gave her a rather grudging account of the gospel story. He had no sympathy with Christian themes, and his cold manner roused her wonder. "Why," she said, "I

should think you would love him if he died for you."

In this sacrament of the Lord's Supper let us think our love and devotion to Christ.

THE IRON CROSS. (557)

If you have ever been among German soldiers you would realize wonder why there and there, the man among his fellows, were crowned to his breast. A little about back cross. It seemed a thing of no value. It was made of iron and it had nothing gold nor silver upon it. I have seen it, indeed, in battle, scattered out at all against the back of a man. Why did he wear it? My friend asked for this would see us as the war was over, we were told that it was the highest possible distinction that could be given to a soldier for courage in the war. He was a brave man and he was a man for some brave deed that had earned him out among the best for the great reward. His iron cross was the most precious thing that he possessed, and for a man in this world would be part with it. True that some a cross meant facing pain and danger, but a soldier it meant honor was. Who would not want to wear the iron cross?

For some it is the iron cross of poverty, of hard work done every day for day, of honest labor, poverty of desire, courage and loving heart. You may know who are the true cross-bearers by their faith and courage and power.

II. For others the iron cross is the ridicule of their companions, the taunts and jeers of those who make a mock at a steady, sober, honest life. You may know his cross-bearers by their quiet, unflinching steadfastness in doing what is right, and not caring for what the bad world says.

III. Christ's cross of honor is an iron one. Those who do not know its value, despise it. They say, "Shall we go through all this trouble, this ridicule, this pain, only to be a cross bearer? Let's take our own way and throw off the cross of Jesus." So the poverty makes them cowards, the want makes them dishonest, the hard work fills them with discontent. They have despised their cross of honor; they have branded their souls with shame.

We Christians say with joy and thankfulness, "The cross is hard to win; but we will bear it. By earthly shame comes heavenly honor; by danger and trial we gain the reward of victory."

Will you fight for the iron cross in today's battle? Christ holds it out to you, yea, he says, "He that taketh not his cross and followeth after me, is not worthy of me."

At this Communion service let us make new enlistment in the service of Christ, our King.

SUBJECT AND OBJECT.

An elderly gentleman had dined while the audience passed out in order to have a word with the scientist who had lectured. "This is rather an remarkable occasion," "After an evening's work of your kind, to listen to you. What pleased me most about your discourse was that its subject was not money." "No," was the answer, "after some consideration, I have decided that that subject, but its object was."

A MEMENTO.

"I presume you carry a memento of some sort in that pocket of yours." "Certainly, it is a link of my husband's heart." "What your husband is still alive?" "Yes, but his heart is all gone."

Statistics of the Churches of the United States, 1909

By H. K. Carroll, LL.D., In Charge of the Government Census of Churches in 1890.
From the New York Christian Advocate, by permission.

The statistics of the accompanying tables are for the United States only. They give the ministers, churches and communicants of the religious denominations within the limits of this country. All foreign missions are deducted.

The census of religious bodies of 1906 gives opportunity for a revision of the figures of a number of denominations for the first time since 1890. These denominations make no effort to gather and publish their own statistics.

The Gains of 1909.

The gains of 1909 amount to 4,023 ministers, 4,276 churches and 791,713 communicants. The first two items are above the average of the past five or six years; the last item is about the average. The adoption of the census figures for the Mennonite branches, and a number of other denominations involves considerable decreases; on the other hand some increases are due to the bringing in of new bodies discovered by the census. Neither the gains nor the losses in these cases belong to the past year. They cover a number of years, and to some extent neutralize each other. Where there has been an extraordinary loss, it is carried back into 1908, so as not unduly to affect the gains and losses of 1909. For example, the loss of over 400,000 members to the African Methodist Episcopal Church is not counted as a loss of 1909.

The figures for Roman Catholic communicants are based on the official estimate of Catholic population, fifteen per cent being deducted for children not yet admitted to their first communion. The denominational statistics gives quite often round figures for the population of dioceses, showing that there has been no actual count.

New Denominations.

The Servian, Roumanian and Bulgarian Orthodox Churches in the group of eastern Churches appear in the tables for the first time. The three Churches of the Living God, the nine Faith Associations, the Jehovah Lutheran Synod, branches of the Catholic Apostolic and the New Jerusalem Church, the Swedish Evangelical Free Mission, the Reformed Methodist Union Episcopal Church, the Union of Moravian and Bohemian Brethren, the Hungarian Reformed Church, Bible Faith Churches and Pentecostal Associations are all added. On the other hand, the Evangelist Missionary body (Methodist) and several communistic societies disappear, leaving about 174 more or less distinct religious bodies to represent the choice the American citizen may make as to his denominational relation. The new denominations are not large.

Special Census Returns.

The Census Bureau brought out in the summer of 1909 a bulletin of statistics of religious bodies for December, 1906.

In addition to the items given by the census of 1890 the census of 1906 gives date of origin of each organization or society, value of parsonages, church debt, salary of minister, communicants by sex, and number of Sunday Schools, officers and teachers.

There is much to commend in the results. Evidently much care was used, and the purpose to reach fair results appears so clearly that one hesitates to offer criticism. Nevertheless, some features of the report are open to objection. The tendency to give the status

of denominations to bodies like the Ballington Booth's Volunteers, the "Lumber River Mission," the "Metropolitan Church Association," the "Gospel Mission," etc., is one. The division of the German Evangelical Protestant Church into two bodies is probably a mistake. On the other hand, the Independent Methodist churches have not disappeared, but are still in existence within forty miles of Washington. It is an error to take the Lutheran independent congregations out of the Lutheran column. The Lutherans have variant systems of polity, and they exercise much liberty as to synodical relations, but they are always Lutheran.

The returns of communicants by sex show that the preponderance of women over men is not so great as has been supposed. The proportion is not two women to one man, but for all religious bodies about 57 per cent to 43 per cent. In Protestant bodies, it is greater, nearly 61 to 39 per cent. In the Roman Catholic Church the sexes are nearly evenly balanced, 50.7 per cent to 49.3 per cent. The Christian Science Church has the highest percentage of women, 72.4; other denominations having a high percentage of women are the Congregationalists, 65.9; the Seventh Day Adventists, 65.2, the Universalists, 64.8; the Protestant Episcopal Church, 64.5; and the Colored Primitive Baptists, 64.3.

The aggregate value of church property of all denominations is \$1,257,575,867, against \$679,426,489 in 1890, an increase in the sixteen years of \$578,149,378, or 85 per cent. The Methodist bodies had the largest increase among Protestants, \$97,319,817. The Roman Catholic Church added \$174,515,441 to its property value, an increase of over 147 per cent.

The census returns for the Utah branch of the Latter-Day Saints indicate an increase since 1890 of 281 ministers, 258 organizations, and 71,444 members, allowing it in 1906 824 ministers, 683 organizations and 215,796 members. The denominational figures given me from Salt Lake City for 1908 show a much larger number of members, 350,000, or 134,204 more than the census returns.

Secretary Yates, of the National Spiritualist Association, says there are at least 1,000 societies and churches, not including small circles that meet in private houses, with 300,000 members. The census reports only 455 societies, with 100 edifices and 35,056 members.

Jewish Statistics.

There has been no way of getting statistics of Jewish congregations save by the United States Census. The census of 1890 gave 200 ministers, 533 organizations and 130,496 members. The census of 1906 gives 1,084 ministers, 1,769 organizations and 101,457 members, indicating a fivefold increase of ministers, a more than threefold increase of organizations; but a heavy decrease of members. A decrease of members is simply incredible. Everybody knows that the Jewish population is growing, and the fact of such a tremendous increase in Jewish ministers and congregations makes the figures given for members absurd. A probable explanation of the discrepancy is that the census figures of 1890 were gathered by a Jew, well known to the congregations; while those of 1906 were gathered by direct inquiries from the census office to the congregations, and are, therefore, less complete. It appears that of the

TABLE III
ORDER OF DENOMINATIONS.

DENOMINATIONS	RANK IN 1909	COMMUNI- CANTS	RANK IN 1890	COMMUNI- CANTS
Roman Catholic.....	1	12,544,596	1	6,231,417
Methodist Episcopal.....	2	3,150,913	2	2,240,354
Regular Baptist (South).....	3	2,139,080	4	1,290,006
Regular Baptists (Colored).....	4	1,874,261	5	1,348,989
Methodist Episcopal, South.....	5	1,780,778	3	1,200,975
Presbyterian (Northern).....	6	1,311,828	7	788,244
Disciples of Christ.....	7	1,273,357	8	641,051
Regular Baptist (North).....	8	1,176,380	6	800,450
Protestant Episcopal.....	9	912,123	9	532,054
Congregationalist.....	10	732,590	10	512,771
Lutheran Synodical Conference.....	11	726,526	12	357,153
African Methodist Episcopal Zion.....	12	545,681	13	349,788
Lutheran General Council.....	13	482,818	14	324,846
African Methodist Episcopal.....	14	452,126	11	452,725
Latter-Day Saints.....	15	350,000	21	144,352
Reformed (German).....	16	323,896	15	204,018
United Brethren.....	17	285,019	16	202,474
Lutheran General Synod.....	18	284,805	20	164,640
Presbyterian (Southern).....	19	280,733	18	179,721
German Evangelical Synod.....	20	249,137	17	187,432
Colored Methodist Episcopal.....	21	234,911	24	129,383
Colored Methodist, Episcopal.....	22	188,122	23	141,989
Methodist Protestant.....	23	160,645	25	119,972
United Norwegian Lutheran.....	24	160,000	39	45,030
Spiritualists.....	25	132,925	27	94,402
United Presbyterian.....	26	130,000	138	100,100
Greek Orthodox (Catholic).....	27	120,000	133	69,505
Lutheran Synod of Ohio.....	28	110,174	28	92,970
Reformed (Dutch).....	29	106,957	23	133,513
Evangelical Association.....	30	102,311	35	121,347
Primitive Brethren.....	31	100,000	36	61,101
Punkard Brethren (Conservative).....	31	100,000	36	61,101

TABLE IV

ORDER OF DENOMINATIONAL FAMILIES

DENOMINATIONAL FAMILIES	RANK IN 1909	COMMUNI- CATIONS	RANK IN 1880	COMMUNI- CATIONS
Catholic (Roman, etc.)	1	12,372,069	1	6,287,871
Methodist	2	6,477,224	2	4,589,283
Baptist	3	6,510,590	3	3,717,969
Lutheran	4	2,173,047	4	1,231,073
Presbyterian	5	1,848,046	5	1,278,302
Episcopal	6	921,713	6	540,509
Reformed	7	442,569	7	809,468
United Day Saints	8	400,650	8	106,125
Latter-End Brethren	9	394,656	9	225,281
Jewish	10	143,000	10	130,496
Dunkard Brethren	11	122,847	13	73,795
Friends	12	119,601	11	107,308
Unitarians	13	91,951	14	60,491

T. A. III, E. I. Contained

[illegible]

TABLE II

[illegible]

of his prosperity, Dr. John Alexander Dowle used to give information as to the members of the Christian Catholic Church; but for several years before he died he refused all such requests. The census authorities return only 5,865 members in 1906, with only 17 organizations. Evidently the Dowle Movement is rapidly declining. Probably the Mrs. Eddy Movement has reached and is passing the zenith of its strength.

It is as yet impossible to give accurate figures for the Cumberland Presbyterian Church. Thousands have followed the union movement into the Northern Presbyterian Church; but many, it is claimed, are awaiting the decisions of the courts before reaching a final determination as to their church relation.

Book Notices

The Gospel in the Gospels by William Porcher DuBose, M.A., S.T.D. The scope of the book is evident from its three divisions. The Gospel of the Common Humanity, the Gospel of the Work, the Gospel of the Person of Our Lord. Price, \$1.50. Longmans, Green & Co., 91-93 Fifth avenue, New York city.

Quiet Talks on Home Ideals, by S. D. Gordon and Mary Kilgore Gordon. Price, 75 cents. Fleming H. Revell Co., 158 Fifth avenue, New York city.

The Temple, by Lyman Abbott. This is a third added to complete the two books published previously, *The Great Companion* and *The Upper Room*. "They are not books of theology, they are books of religion." Price, \$1.25. The Macmillan Co., 66 Fifth avenue, New York city.

Writing for the Press, a Manual, by Robert Luce, Clipping Bureau Press, Boston, Mass.

The Teaching of Citizenship, by Edwin H. Hughes, bishop of the Methodist Episcopal Church. The purpose of this book is "to suggest certain natural and human starting points, for the teaching of patriotism and citizenship." Price, \$1.25. W. A. Wilde Co., Boston, Mass.

A Second Year of Sunday School Lessons for Young Children, by Florence U. Palmer. Price, \$1.25. The Macmillan Co., 66 Fifth avenue, New York city.

Making the Best of Our Children, by Mary Wood-Allen, is a series of stories illustrating the right and the wrong way of training children. A. C. McClurg & Co., Chicago, Ill.

Colossians and Ephesians, a brief commentary on these epistles by Gross Alexander, is one of the excellent series, "The Bible for Home and School." Price, 50 cents. The Macmillan Co., New York city.

Clean and Strong, by E. A. King and F. B. Meyer, is a book treating in a "helpful and uplifting way questions relating to the physical life of young men." Price, \$1.00. United Society of Christian Endeavor, Tremont Temple, Boston, Mass.

Faith and Health, by Charles Reynolds Brown, is a study of mental healing methods. Price, \$1.00. Postage, 10 cents. Thomas Y. Crowell & Co., New York city.

Religion in the Making, a Study in Biblical Sociology, by Samuel G. Smith, head professor of the department of sociology and anthropology in the University of Minnesota. Price, \$1.25. The Macmillan Co., 66 Fifth avenue, New York city.

The Care of the Child by Mrs. Burton Chance, is an "effort to help the average mother to solve her daily problems." Price, \$1.00. Penn Publishing Co., 923 Arch street, Philadelphia, Pa.

The Testimony of the Bible Concerning the Assumption of Destructive Criticism, by S. E. Wishard, D.D. Price, 50 cents. Postage, 5 cents. Montfort & Co., Cincinnati, O.

Heavenly Heretics, by Lyman P. Powell, consists of five sketches of Edwards, Wesley, Channing, Bushnell and Brooks. Price, \$1.25. G. P. Putnam's Sons, 27-29 West 23rd street, New York city.

A Virginian Holiday, by Hope Darling is a pleasant story by a popular writer. Price, \$1.00. American Tract Society, 150 Nassau street, New York city.

Stories and Story-Telling in Moral and Religious Education, by Prof. Edward Porter St. John, is a valuable and most interesting discussion of the story as a factor in education. Price, 50 cents. The Pilgrim Press, 14 Beacon street, Boston, Mass.

The Religions of Eastern Asia, by Horace Grant Underwood, missionary in Seoul, Korea. Price, \$1.50. The Macmillan Co., 66 Fifth avenue, New York city.

A New Heaven and a New Earth, by Charles Brodie Patterson is an "argument for the realization of those forces outside the plane of ordinary existence." Price, \$1.25. Postage, 10 cents. Thos. Y. Crowell & Co., New York city.

The Christian Pastor in the New Age, by Albert Josiah Lyman, consists of five lectures delivered at the Bangor Theological Seminary. Price, \$1.00. Postage, 10 cents. Thos. Y. Crowell & Co., New York city.

Great Issues, by Robert F. Horton is a series of thoughtful and thought provoking addresses by the great English preacher. Price, \$1.50. The Macmillan Co., 66 Fifth avenue, New York city.

A Serious Question, What is True Repentance, by R. B. Kinsey. Price, \$1.00. Wm. H. Miller, Jr., 1251 Spruce street, Reading, Pa.

Religious Education, by William Walter Smith, is well termed on the title page, "a comprehensive text-book," for wisely and ably it fulfils that wide claim. The Young Churchman Co., Milwaukee, Wis.

One of the best selections of illustrations we have examined is "**Three Thousand Practical Illustrations in Religion and Morals**." It is by J. H. Bomberger, D. D., and is published by the Central Publishing House, Cleveland, O., at \$2. The selections are good and the indexes are still better. There are six of them: Homiletic, Topical, Textual, Biographical, Junior, Congregation and Sunday School Lesson Index.

PAMPHLETS RECEIVED.

Bible Outline Studies for Beginners consists of two little booklets of outlines covering the entire New Testament, arranged by Frank P. Stoddard, Newburgh, N. Y. These are not for "Beginners" in the technical Sunday School use of the word, but for youth from 12 to 20 years of age.

The Church and the Child, by A. T. Sowerby, is a tract on the duty of the Church to the youth. Price, 5 cents. L. S. Haynes Press, 502 Yonge street, Toronto, Can.

Thinking Above What is Written and The New Religion are two booklets by A. M. Haldeman. Price, 10 cents each. Charles C. Cook, 150 Nassau street, New York city.

Sagamore Sociological Conference, a report with abstract of addresses at the Conference of 1909.

Object Lessons and Illustrated Talks for Junior C. E. Societies by George F. Kennigott, United Society of Christian Endeavor, Boston, Mass.

The Conquering Christ and The Heroes of the Faith are two series of lessons, the first, mission study, for senior classes; the second, biographical, for intermediate classes. Bible Study Publishing Co., 250 Devonshire street, Boston, Mass.

Working Adult Bible Classes, New Bible Class Movement, and Boys: Organizations for Them, are three helpful booklets by Edwin Wilbur Rice. American Sunday School Union, 1816 Chestnut street, Philadelphia, Pa.

The Gospel by Matthew, American Standard Version, Analyzed and Topically Arranged by W. W. White, is a most useful and convenient little volume. It is divided into sections and paragraphs, the titles of which are often as enlightening as a commentary. Price, 5 cents. Thos. Nelson & Sons, 37 East 18th street, New York city.

LOUIS KLOPSCH—THE CHRISTIAN HERALD.

For twenty-five years I have known of Dr. Klopsch, but only knew him personally for twelve years. He was acknowledged as the most successful religious publisher, and was always doubly burdened, by his business and his pleasure, which was helping others. His great gifts and gathering of the gifts of others for suffering peoples and nations were unparalleled in philanthropies. His Bowery Mission was the greatest ray of light in one of the world's darkest places. But his heart was in the children's work at Mont Lawn. Many business hours and his leisure moments were spent in planning for the summer pleasure of thousands of children, to whom Mont Lawn was heaven as compared to the hot stifling New York streets.

A monument to Louis Klopsch's faith in God is the ever-flowing artesian well at Mont Lawn. The lack of water had placed a limit on the number of children that could be cared for at this ideal place on the Hudson; several experts had said there was absolutely no use in boring for water—that it had never been found in a similar formation. He thought of the additional hundreds of children that could be brought up to Mont Lawn if there was only pure water for them, and the blessing of absolutely pure water from the depths to those who were being brought up. His associates added their influence to the opinion of experts. But he found a driller who said he would get it if water was there.

But at a great depth the driller was ready to quit. "Go on down," said Louis Klopsch. After nearly \$6,500 had been spent, a limited supply of water was struck. Everybody was happy that it wasn't a failure. But the man with faith believed in a God who supplied abundantly, and he said "Drill deeper." Then, almost as a miracle, they struck the fountains of the earth, and the well flows night and day, more than the Mont Lawn children can use if they should be multiplied a score of times.

"Didn't you doubt during all those months," I asked him when he told me the story one day.

I wish I could give his words, but their purport was this: He didn't believe God would help in the work of bringing those children to Mont Lawn without placing water there for them. The only question was whether he was using the right methods to get it. The question of prayer came up, and he said what he was doing for the children at Mont Lawn and their need was more powerful than any words he could use.

After the world-wide relief gifts, after the Bowery, after Mont Lawn one would feel that he would have no time for anything else.

The following to my mind was work that will outweigh these great things.

Seldom a day passed that there did not pass through his private office in the Bible House from one to a dozen of men and women in all walks of life—leaders in Christian work of all kinds—seeking his advice and his encouragement. And busy as he was, he found time to give time and consideration and help. There was a pastor who had invested his savings unwisely. Dr. Klopsch handled that investment for six months, closed it up and gave the man his money and a profit. Here was a struggling philanthropy whose man-

ager needed advice. That was given and often \$100 added from the "Any Good Cause Fund." Publishers of other religious papers have in perplexity gone to him and been given successful plans—plans tried out by himself. He was broad-minded and the most resourceful publisher and editor in the religious press.

Evangelical Christianity loses a mighty champion, the suffering of the world one of their greatest benefactors, the homeless sinner loses a hearty friend, the children of New York slums lose a loving guardian, and thousands upon thousands lose a personal friend.

Farewell, my friend! You let no chance for service pass, no matter how arduous. May your rest be sweet and your recompense be rich!

Klopsch, Louis, journalist; born in Germany, March 26, 1852; public school education; married, New York, 1886, Mary E., daughter Rev. Stephen Merritt; proprietor Daily Reporter, New York, 1877-90; proprietor Pictorial Associated Press, 1884-90; proprietor Talmadge Sermon Syndicate since 1885; on return from Palestine, in 1890, became interested in The Christian Herald, of which he became proprietor in 1892; since then through his paper, raised and distributed over \$3,300,000 in international charities; in recognition of his relief operations in the Russian famine of 1892 was received by the Czar of Russia; in 1898 received official thanks of English and Indian governments for services in behalf of famine stricken India in 1896, when he sent a cargo of corn and money, aggregating \$400,000; in 1898 appointed by Pres. McKinley one of three U. S. Commissioners charged with the relief of the starving reconcentrados in Cuba, for which purpose he raised nearly \$200,000; in Spring of 1900, visited famine and cholera fields of India, and to relieve the distress raised through his paper in six months, nearly \$700,000, and later guaranteed until Jan., 1908, the support of 5,000 famine orphans in India. In 1901, in response to appeal by cable from Li Hung Chang, raised and sent \$80,000 for the starving people in province of Shensi, China; in 1903 went to Finland and Sweden to visit the famine-stricken districts, for relief of which he had cabled nearly \$125,000. Was received in private audience by Queen Alexandra, King Christian of Denmark, King and Queen of Sweden and the Dowager Empress of Russia; King Edward conferred on him the Kaiser-I-Hind medal of the first-class, 1904. In 1906 raised \$250,000 for relief of famine sufferers in Northern Japan, and in 1907 sent \$300,000 in money and a cargo of flour to relieve famine suffering in Central China. Originator of the Red Letter Testament and Red Letter Bible. Decorated Order of the Rising Sun, by Emperor of Japan, 1907.

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The Heavenly City

REV. J. H. JOWETT, M. A., BIRMINGHAM, ENGLAND.

Text: "He looked for the city which hath the foundations, whose builder and maker is God."—Heb. 11:10. (R. V.)

A man can be in the land of promise, and yet not feel at home. "He sojourned in the land of promise as in a strange country." But why these feelings of the vagrant? Why this sense of homelessness in the promised land? In the verse which precedes the text, we are told that in the land of promise Abraham dwelt in tents; and the shifting tenure made the country appear perpetually strange. Tent-life gave him the consciousness of a changing and uncertain possession. He pitched his tent here today, and for a few short hours he tasted the delights of possession. But on the morrow the tents had to be moved again, and there rushed back into the patriarch's soul all the restless uncertainties of a vagrant. His inheritance was shifting, movable and transient. He was the possessor only by spasms. There was no rich, unbroken, continuous life, to create in his soul the settledness of home.

And yet, what was the voice which Abraham had heard? "To thee I will give the land." That was the promise, and Abraham knew that the promises of the Lord God are not honey-combed with uncertainties. He knew that the promised lands are not to be held on precarious tenure. If tent-life gave him only a shifting possession, then he knew that the promise was not yet fully matured, and "he looked for a city," a city "which hath the foundations, whose builder and maker is God."

We must emphasize the contrast between the city and the tent. The patriarch lived in the tent; he looked for the city. The tent has no foundations. Its holdfasts are only for transient usage. They are made to be easily changed. The city has foundations. It is stable, fixed and permanent. The tent is the symbol of vagrancy, the city is the symbol of home. The tent is associated with the evanescent and changing, the city is associated with the continuous and the abiding. Abraham dwelt in the land of promise in tents, but "he looked for a city." He longed for settledness. He yearned for the abiding.

Now, we are all the children of promise. A kingdom has been promised to us; not a material kingdom, traversed by lines of latitude and longitude, but a spiritual kingdom, the inheritance of the saints in light. This kingdom abounds in "things that are freely given to us of God"—moral forces, spiritual graces, strengths and beauties from the sanctuary of the Eternal. Some of us have crossed the borders of the land. We are in the kingdom of promise. But how? Some are in the kingdom in shifting tents.

Others are in the kingdom in settled cities. Some people's religious life is full of a restless change; others have a life full of a deep and fruitful homeliness, of rich and assured peace. How many of us only enjoy the kingdom by spasms? We have short seasons of possession. We are dwellers in tents, and have no fixed and settled abode. It is the gracious purpose of our Lord that our religious life should be a certain and continuous possession. He wants it to be a ceaseless "abiding" and not a few detached and uncertain seasons.

Here is part of the promised inheritance: "I will give you rest." Have we got a fixed house in that land, a settled home? Do we abide in his rest, or have we only got a tent possession? Do we only have infrequent seasons of rest—rest for a day, and then on the morrow are we troubled, foot-sore wanderers again? In this land of rest have we only a tent? Let us look for a city.

Here is another element in the promised lot: "My joy I give unto you." "My joy"—spiritual cheeriness, a radiant hopefulness, a religious gladness. Such is the land. Have we settled homes in it, or only shifting tents? Do we "rejoice evermore," or is our joy irregular and uncertain? Let us look for a city.

Our peril is that we become contented with the tent-life. We become satisfied with religious fragments. We have no strong, violent hunger for a religious life of heroic and unbroken consistency. We become contented with religious seasons, and all the while the Master is pleading with us to "abide in him," to "rest in him," to make him our fixed "dwelling-place," and our "eternal home." Let us eagerly listen to him, and, leaving the vagrant tent-life, seek "the city which hath foundations," and "dwell in the house of the Lord forever."

Making Sunshine—Talk to Children

REV. BERNARD J. SNELL, M. A., LONDON, ENG.

There is a very clever man who is trying to find out how God makes sunshine. If he succeeds, he is going to make it himself, and he will sell it at so much per bushel. The other day he thought he had found the secret; but, unluckily, just as he was "getting warm," his machine burst. So it is not known yet how to make sunshine, but he will try again. And I hope he will succeed, for it is a beautiful notion.

But it is not a new idea. I know ever so many people who make sunshine of the best quality. One of them is only a small boy. It was a foggy day, and at the breakfast-table everybody looked rather grim and gloomy. The fire smoked, and the coffee was not properly hot, and father did not like the news he read in the paper, and mother had a headache because baby had been restless all night, and

Dorothy was quarrelling with Maggie because she had said it was her turn to have an egg. Jack came in from feeding the hens with warm food, and his face was rosy. "Here are the letters, father," he said, in such a cheerful tone that father said, "Thank you, Jack," quite pleasantly. His mother looked up at him smiling, and he gave her a kiss as he went to his place. "Top of the morning to you, Dollywog," he said to his little sister. He gave the fire a poke, and the coals began to glow. And presently every one was eating porridge as pleasantly as possible. Even both the girls were content, for Jack had brought in a new-laid egg, and there was one for each of them. Perhaps you think that there is not much to tell in that story, and I am sure Jack had no idea that he had done anything very wonderful. But in fact he had made sunshine for the breakfast-room, and his mother says that Jack is always like that, kind and cheery, and ready to do anything to help.

I believe that Jesus meant something of that kind when he said, "Let your light shine before men." I have heard of children in Germany who come down in the morning quite sullen, and their ill-temper makes darkness for other people instead of making sunshine. (But I hope that the Germans won't think that I am villifying them!)

A little girl, who comes to our church sometimes, had this question put to her at school: "What is a Christian?" She wrote down her answer: "One who loves Jesus Christ, and behaves himself." That seems to me a capital answer. All the children want to grow up to be ladies and gentlemen. There was a time in England when every one thought that only those of "gentle birth" could ever become ladies and gentlemen. Now we know that gentle conduct has much more to do with it than gentle birth. A gentleman is one who has kind thoughts for the feelings of others, and thinks of others' comfort and happiness before he thinks of his own. And a lady is just the same. Thoughtfulness for others is the soul of refinement. Little Tommy Robinson was making a call with his father a few weeks ago at one of the large houses on Brixton Hill, and as it came on to rain very heavily they were asked to stay to dinner. Now, Tommy felt very much alarmed, for he was shy and bashful, and the great table beautifully set out, with servants waiting, was very different from the modest little dinner-table at his home. He was so nervous that he felt quite clumsy, and all in an instant he upset a glass of water. He blushed to the roots of his hair, when he felt everybody was looking at him, and his lips quivered with shame. Suddenly there was a crash, that made everyone's eyes turn the other way. The host had knocked over his own glass!

I cannot say whether it is actually true, for famous men often have things invented about them; but one of the most delightful speeches that Lord Rosebery ever made was spoken at a dinner that he gave to his tenants. Next to him was a farmer who had never tasted ice-cream before. At the first mouthful he thought at once that something had gone wrong, and he whispered to his host that by unhappy

chance a mistake had been made, for the pudding was frozen. Lord Rosebery tasted the pudding, thanked the farmer, and called a servant. After some little whispering with the servant he turned to the farmer with a relieved expression, and said, "It's all right, Mr. McGregor, they tell me it's a new kind of pudding, and is frozen on purpose."

Boys sometimes make fun of their school-mates very thoughtlessly. I don't mean to say that it is always wrong to make fun, of course. But it is wrong when it hurts. It may be silly and Miss-Nancy-fied to mind being laughed at, and all of us ought to learn to bear it as best we can, and if we can join in the laugh ourselves, so much the better. But when it makes the victim wince with pain, it is a very poor excuse to say, "Oh, I meant it only in fun." If you see another boy hurt by ridicule, it is good to be generous enough to go up and say, "Never mind, old fellow, let them laugh at both of us." You might take the sting out of it for him in that way.

London boys and girls ought to be especially polite and urbane. Why? Because the very words mean that such graces are naturally learned in a great city. If we, who live in the midst of such a crowd, are not careful not to offend one another and not to hurt one another's feelings, life will be very miserable. If we are not polite, who should be? Remember always to be a gentleman, to everybody; not because everybody is a gentleman, but because you are one. And girls should always behave like little ladies, not being polite only to people who wear fine clothes, but to every one. Have you ever thought of being polite to the servant? When I remember how much we owe in the happiness of home to the servant's carefulness and punctuality and forethought and good temper, I am quite ashamed of those people who never think of saying, "please" or "excuse me" or "thank you," or "good morning" to the maid. The ladies of the house are not all in the parlor, remember. The other day I was glad to hear a little fellow say: "Oh, cook! thank you for that nice pudding; it was splendid!" And the cook was more pleased than I was, and made up her mind to make nicer puddings than ever. "The oiled feather makes the wheels go round."

Ah! but I can tell you a prettier story than that. A young girl about eight years old was walking out with her mother when they met a tiny, wee woman, who was old, but quite a dwarf. And my little heroine said, "Mother, what a sweet little woman!" And the dwarf's face brightened, as she said, "Thank you, dear, it's a long time since I heard anything like that."

Some of you are a little surprised that I have made a sermon all about just being polite. But politeness has a great deal more to do with religion than some folks think. The great law which religion gives us is that we should love one another, and not think first of ourselves. Politeness is that on a small scale. One of the writers in the New Testament thought it worth his while to say, "Be ye courteous." And all that I will add to my sermon on that text is—Begin at home.

The Church, A Home For Our Soul

REV. JOHN A. HUTTON, M. A., GLASGOW,
SCOTLAND.

Text: "Now, therefore, ye are no more strangers and pilgrims, but fellow citizens with the saints, and of the household of God." Eph. 2:19.

An institution like the visible church, which has survived for two thousand years, must have and must always have had, some reason for its existence deep in the nature of man. It is the way of all things to pass. Only life itself, only that spirit which, though it clothes itself in outward forms, is itself something more than any of its manifestations, tends to survive. If, therefore, anything has been found to bear up against the shocks and changes of two thousand years—not to go behind that new beginning of the Church of God which we have in Jesus Christ—we must believe that this has happened because the church and the idea of the church are built upon some human necessity and correspond to something in man so deep that we may call it an instinct. The fact is, only those things survive in the long run, either in our own personal lives or in the general run of mankind, which we need. They survive simply because we cannot live without them. When the Apostle said of the Church of Christ, face to face as she then was with all manner of dangers arising from the disorderly thoughts of men and from the licentious surroundings of the world, "Nevertheless the foundation of God standeth sure," he meant, we may believe, not only that God would in all emergencies continue to care for that cause in the world which is just his own cause, not only that in remarkable ways God would from time to time beat back the hosts of opposing things and save his people, but this also, that the church has in its foundation certain faculties, powers, misgivings, fears, faiths, yearnings of the human soul—these so deep that the church will pass away only when man himself as we know shall have passed.

In claiming this permanence for the Church of Christ amongst human institutions, I do not mean to say the church will always remain a power amongst us, no matter how we live, no matter how we may fall away from faith in Christ and godly living. Indeed, on the contrary if we are unfaithful to the institutions of the Spirit, they will be withdrawn from us. If we wilfully abandon Christ, he will withdraw from us. But what I mean and what in the light of history one may say is this, that if we begin to think lightly of matters which our fathers regarded as supreme, the glory of God will pass from amongst us. We may still be a great nation, but we shall be different; in the mystical language of the Book of Revelation, Christ will remove his candlestick from our midst. He will not blow it out. He will simply plant it elsewhere. In that case, if we ever fail Christ—which may he himself in his love forbid—it will not mean that his cause shall have failed. Oh, no, it will only mean that we have failed. But for others and for Christ himself it will only mean that he will concentrate his work else-

where, that in other lands others will sing the songs our fathers sang, others will crowd his gates, others will pour out their hearts in gratitude, others will see him and rejoice, while we stand in the darkness of a kind of eclipse. Christianity means that God has taken man in hand—that every man and nation will have opportunity to know him, and knowing him, to serve him or to reject him.,

Now you will be greatly impressed if you read your New Testament to observe what it says about the Church of Christ—the nature and idea of it, the extraordinary authority which Christ bestows upon it, and the glorious future, through blood and tears indeed, which is predicted. And much of all that has already come to pass. One thing is absolutely put beyond all doubt in the New Testament; it is that it is Christ's design that we who believe in him are not to live our life apart from one another, but that we are to assemble ourselves together, that we are to act together, that we are to defer to one another, that we are to become a body of which we are members severally, with Christ himself, as the Head and the Spirit of God as the life-blood.

The New Testament provides us with some definitions or names for the church, which are beautiful in their simplicity, and which at the same time are so deep and permanent that we shall never really get beyond them. For example, the New Testament speaks of the church more than once as "the household of God" or "the household of faith." That is to say, the church according to its first and purest idea is a home. And what we who are members of churches today must face is that the church may be a hundred things, but if in the midst of all its enterprises it is not a home—then it is not a church according to the definition of the New Testament.

Now the idea of a home carries within itself besides many another tender meaning, this—it is the place which comes between us one by one and the great outside world! Our home is our place of retreat. To it we return after our labors in the world. There, if it be a true home, we may relax ourselves or recover ourselves in the midst of those who know us and who love us. In the world, we may have failed. In a true home no one has altogether failed. In the world we may be but part of a great machine, having no play for our true spirit; in the world we may be nobody; but in our home, if it be a true home, in the sympathy and understanding of those whom God has given us, we seem to lean upon his own everlasting arms.

Knowing this profound need of man for such a shelter, the Bible is the great safe-guard of the institution of home. Far back, even in its earliest legislation, the sanctity of the home is defended by many an explicit law. Take, for example, this beautiful and profound enactment. If one man owed another a debt, the man to whom the money is owed was forbidden to enter the debtor's home; he could only stand outside and ask for the money due to him after the man had come out of his own house. He was not allowed to enter a home in pursuit even of a legitimate debt. He was not allowed to break into the home of

even the poorest man. He was not allowed to speak about the debt in the man's house. He was not allowed to say anything in the presence of the man's own wife and children which might have the effect of humiliating him before them. If he had anything of that kind to say, he must say it outside; he must not tear down the altar of respect and love in another's home.

The church is the household of God, the home in God for these souls of ours, which otherwise might indeed be lonely and outcast. As is the case with the sentiment of home, so with the sentiment which all through the ages the church has kindled in the souls who love her—it is impossible to say on what the sentiment is based. It is true of every great emotion by which man has guided his behavior in the world. You cannot lay your finger upon any one reason and say it is for the sake of that I love my home or my country or my church. The fact is, we have grown up with one another. All kinds of ties, memories, associations bind us to these homes of our spirit.

Another idea under which the church is constantly described is that of a society, a coming together of people, sometimes even secretly, for purposes the value of which is known only to those who meet together. Now, we are familiar with the idea of a society constituted for a definite purpose. And such societies have always existed and always will exist. Wherever you have people who feel strongly upon something, you will have some kind of society in which these people will meet in order to kindle their own zeal, and to confirm and encourage one another in their faith and practice. And the more the outside world is opposed to the ideal or purpose which these people meet to honor, the greater will be the warmth and passion of their society; the warmer and purer also will be their devotion to one another. The more the world mocks them or misunderstands them or oppresses them, the deeper into their souls will their chosen ideal be driven.

We also meet together to enshrine and perpetuate a name. We live to keep alive a holy revelation. We are here to maintain a way of looking at this life of ours which the world as the world would trample in the dust. We meet to keep up the glow and power of certain great and moving words, without which, as we see clearly, life would soon fall back into its natural degradation. We are here to think of and to speak of God, the human soul, the Father, the Son of God given in sacrifice, the Holy Ghost, the forgiveness of sins, the resurrection of the body, the life everlasting. The hostility of the world, its distance from our cherished ideals of faith and life—these, far from destroying the power and idea of the church, serve only to make it the more needful as a refuge for souls of a certain quality.

The Tent and The Altar; Or The Christian Home

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Text: "And Abram passed through the land unto the place of Sichem, unto the plain

of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him." Gen. 12:6, 7.

The incident here recorded seems, at first glance, trivial and unworthy of serious consideration; a slender thread upon which to hang a sermon. But let us not be hasty in our judgment. There is a significance in every passage of God's Word, which makes it worthy of careful consideration. We shall find it so today.

Let us consider. Abram was brought up in a heathen country. He received a call. He went out, not knowing whither he went. The spirit of God had made him dissatisfied with the conditions under which he was living. The worship of the moon and other heavenly bodies ceased to have any attraction for him. And so he left home.

The text records what took place in the land of Canaan. He found there heathen like his people at home. The Canaanites had been noted throughout the ages for immorality and corruptions of their worship. What did Abram do in the heathen land? First, he erected a tent. That was his home. Then he built an altar. He set up the ordinance of religion in his home.

The truth begins to dawn upon us. Abram, though in a foreign land, and surrounded by heathenism, still held communion with God. God appeared unto him! Leaving his father's house was not leaving God. He built a home in Canaan. It was only a tent, but in the tent was to be found the worship of God. He erected a family altar. He had family worship. Here was an oasis in a desert wilderness; a light shining in the midst of surrounding heathenism.

Is not the conduct of Abram something to be admired? Was it an easy thing for him to erect a tent and put an altar in it? When we remember that multitudes of Christians, even those who had pious parents, were accustomed to the worship of God in the family all their lives, when they come to build a home for themselves, fail to set up a family altar, and have family worship, it is a marvelous thing, on the part of this man, that when he built his tent, he erected a family altar!

The text, then gives us as our theme: The tent and the altar; or the Christian family.

1.—The nature of the Christian family. It is a divine institution. It exists in nature for the welfare of the race. The family stands on a par with the church and state. These are the three institutions which God has ordained to bless mankind. We think of the church as something holy. It is the body of Christ, who died that he might redeem unto himself a pure and holy people, and gather them into a redeemed society, the church. But the Christian family is as holy as the church. The family, as an institution, antedates the church or the state. There were families before men were collected into larger organizations. The family is the most ancient of all institutions.

The family being so important, it is not strange that God has so much to say about this institution in the Scriptures. He gives

us glimpses of many families. In the text, we learn something about the family of Abram. We know something about Jacob's family and see in it partiality and family discord. More families are wrecked on the rock of parental partiality than upon almost any other! God shows us Jacob's family to warn us. Then, too, we know something about the family of Job and David and Eli. The latter is an illustration of what family neglect will do. We have passed over the family of Moses, which was a distinctively religious one. To a pious and godly mother Moses owed more than to the finished education he received in Egypt under the shadow of the pyramids and obelisks.

The family is a beneficent institution. Even heathen moralists insisted upon family life and family piety as essential to public virtue. There can be no true public life where the family is corrupt, any more than there can be a solid structure where the foundation has crumbled away. Society rests upon the family.

Social morality is dependent upon true family life. "A well-conducted family is a school of every social virtue." "It is the exception when the well-educated and morally-trained degrade their social position by flagrant acts of crime." We find few criminals coming from good, Christian homes. Defective home methods account for much of the immorality and criminality in the community.

Christianity emphasizes the necessity of pure, family life. Jesus was brought up in a religious home, and was early taught the Scriptures, and trained in devotion to God. Heathenism failed in producing pure home-life. We do not deny that there are exceptions to the general rule; still, it is the rule that heathenism does not make pure homes.

The family is also a beneficent institution, because it has a most important relation to the establishment and spread of the divine kingdom in the world. John Howe says that God has made families to be seminaries of religion. God intends that the family should transmit religion from age to age.

2.—The family should be safeguarded in every possible manner. Many dangers threaten the family, and we should be on guard against these. What are some of them?

The first is careless marriages. Marriage is at the foundation of the family. The family being a divine institution, marriage is also ordained of God. He not simply permitted it, but commanded it. The Roman Catholic communion makes marriage a sacrament and the marriage-tie indissoluble. The position of the Latin church, which it has consistently and tenaciously held for centuries, has been of great service to civilization.

The Lord ordained marriage at the beginning. In the Bible, marriage is made a type of relation which exists between Christ and his church. It is thus a pure, holy and beautiful relationship.

It follows that careless and hasty marriages are responsible for much misery and degradation. The church and state are under obligation to throw every possible safeguard around the marriage relationship.

Divorce is a fruitful source of misery. Anything that makes it easy to separate man and wife is a danger to the family, and so to the community and state. "If the foundations be destroyed, what can the righteous do?" The easy dissolution of the marriage-tie is one of the black spots on our civilization.

What has led to this sin in America? The easy conditions of marriage and the conflicting laws of our states and territories. "Hasty and ill-advised marriages, with lax and careless administration of divorce laws, are evils that support each other."

Is there any bright spot in the sky? Any glimmer of a better day? Yes, more and more attention is now paid to the family by authors, moralists and Christian teachers. It is just beginning to receive a little of the attention which it so richly deserves.

Not only so. But attempts are now making to harmonize our marriage and divorce laws, and commissions for this purpose exist in a majority of the states of our Union.

Substitutes for home weaken the family. No doubt there is strong opposition to club-life. There ought to be. It is responsible for much harm to the family. It is, to a large degree, a substitute for the family. Where men and women spend their time in such associations, there must be neglect of home. This insane mania for club-life among boys, girls, men and women would soon die out were proper emphasis put upon home and family life. At the present time, there seems to be a conspiracy against the home. Anything to get away from the home. It is sad enough to see men spending their hours in the indulgence of the city, but a sadder sight to see young boys forming themselves into all sorts of associations and spending their nights away from home! Parents who permit this, are sowing the wind, and will reap the whirlwind. One of the best evidences that a man is living a pure and true life is to find him spending his time at home.

And, so the family needs to be protected by the law and the church. Its enemies are numerous and dangerous. It is our duty, as Christians, to protect our homes against neglect; against intemperance, the great home-destroyer; against impurity and unchastity; and against the competition of other institutions which seek to rival the home. From all of these dangers, may the good Lord deliver us.

3.—What are some of the elements of a successful and happy family life? The first thing necessary is to cultivate the family graces. There are many of these, and all valuable. I mention kindness, tenderness, affection, obedience, forbearance, gentleness, good temper and love.

Maternal and parental piety make a home which cannot fail to exert a powerful and permanent influence. This is simply a way of saying that devotion, sanctity, godliness and religion are necessary to a true and pure family life. I do not see how a family can accomplish its mission without these qualities. I am sure that it was these attributes in our parents that made most of us what we are. The

father and mother are builders of the true home. What they are, the home will be.

Next, I would place parental instruction as necessary to the true family life.

Here we all need a word of warning. There is a strong tendency to throw off upon other institutions what we ought to do in the home. The instruction in the kindergarten, school and Sabbath School is good; but none of these institutions can take the place of the Christian home. No instruction is like the instruction of the father and mother! One of the saddest things today is the lack of family, religious instruction. We must come back to this method of indoctrinating our children.

In the family let Bible truths and precepts "drop as the rain, and distil as the dew." Store the minds of children with religious instruction in the home. Make religion pleasant and cheerful. Parents are the natural, God-ordained teachers of their children. They ought not to neglect this duty.

Family worship is essential to the true family. When young people set up a home they should erect a family altar. This is the oldest form of worship. Religion in the home is more important than anywhere else. If there is true religion in the home, there will be religion all through life.

I plead for the family. Let this institution be well understood. Let us guard it from enemies. I plead for family religion, family instruction and family worship. Let us make our homes what God would have them, and in so doing we will prepare ourselves for our Eternal Home.

The Most Popular Sin in The World

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Text: "But where are the nine?"—Luke 17:17.

Ten were healed. Nine went on their way, with never a word of thankfulness. One returned, to kneel at the feet of his benefactor, and give thanks to him and to God. And he was a foreigner! One decent man out of ten. Where were the nine?

There are times when one is tempted to say that this is about the usual proportion. The Psalmist said in his haste that all men were liars. Carlyle said at his leisure that the population of England was so many millions, mostly fools. When the nation rallied to make David king, and the hosts were numbered, there gathered 340,000 men of brawn and muscle, and 200 with brains. It was not so bad, as things go. The rats desert a sinking ship—because they are rats. When the Greek found a serpent's egg, and in his own bosom nursed it till the young one was "hatched," the first thing the young serpent did was to sting him, because it was its nature to! Our popular proverb tells us that if we lend to a friend we shall lose him, following worldly-wise old Polonius, "Loan oft loseeth both itself and friend." Our popular superstition says that if you save a man's life he will live to do you injury. When our Lord was betrayed, his nearest and dearest forsook him and fled.

Certainly, ingratitude seems to be the most popular sin in the world. Perhaps because it is so easy. Usually, it only consists in doing

nothing. Anybody can accomplish so much. A child can let the fire go out. But the offense of doing nothing is one of the deadliest of the seven deadly sins. It is one of the worst crimes in the big, black catalogue of wrongdoing. And the sin of ingratitude is the broad highway to envy, malice, and all uncharitableness, to the cowardly denials of Peter and the bloody treachery of Judas.

One came back to own his gladness and thanksgiving. Where were the nine?

Shall we agree that ninety per cent of the human race is ingrate, ninety per cent careless of the ordinary courtesies and decencies of life, ninety per cent callously indifferent to the pain which their ingratitude inflicts upon the tender hearts of those who have loved and served them?

We must avoid any such conclusion. Carelessness, neglect, denial, treachery, sin—are all bad enough. Do not let us exaggerate their frequency, or their scope, or their intensity. Our Lord himself seems to feel some surprise. And that in itself is surprising. For he knew the human heart. He knew what was in man. It is only twice recorded that he was astonished, once at the Faith, and once at the Unfaith, of men. But here he seems to express himself with a pained wonder: "Were not the ten cleansed? But where are the nine? Were there none found to give glory to God, save this alien?" Perhaps there was really more gratitude than was uttered. The emotions of their hearts may have been more gracious than their actions showed.

It is the stupid thoughtlessness of life which brings such pain. Why do we hurt one another as we do? Not because we want to hurt. I am not denying that anybody ever hurts anybody else because he wishes to hurt him. That would be absurd. I am affirming that these cases are relatively infrequent, are few and far between as compared with the ten thousand times ten thousand instances in which we cause each other pain out of sheer carelessness, folly and stupidity.

We have no desire to be brutal. As a matter of fact, we tell ourselves, we really did appreciate the kindness, and we only did not think to say how much we felt! That is all. "I never thought of it." That is our excuse. That is the fact. And that is our condemnation. We never thought about it! And then we try to comfort ourselves by the reflection that "Anyway, he knew I was pleased and that I really was grateful." It is a large assumption. It is lacking in courtesy. It is dangerous.

I have said that I do not want to deny that base ingratitude is often seen. I have only sought to keep it within bounds of fact, not to add to its terrors by imagining that it is worse than it is. Our Lord was called upon to taste its bitterness in a thousand ways. Between the carelessness of the lepers and the villainess of Iscariot, he suffered to the fullest from man's ingratitude. In every phase, we see the same ingratitude repeated before our eyes.

1.—We see it in the home.

We men sin daily, in our "real" world, not meaning to sin. An English literary man once wrote me a strange, pathetic letter. "Do you not often fall into a rage," he asked, "when you have had some paltry, popular success, and the people are applauding you; and you know full well that this success is not yours at all, but the success of the woman who sits at home, and on whose strength you lean? I do. I love the applause, and I hate it. I prize the success, and I detest it. I am humbled and maddened when I think that this success is not mine, but hers. And I long to see her honored in her own city and amongst the people who have never known her for the Great Soul that she is!" As if, O my knight-errant of unpraised wives, there is one woman in a million who would care for all the paragraphing and all the praising, compared with enthronement in an enduring, grateful love!

But there is no sex in sin. When the thorn-crowns of all the crucified of earth are one day exchanged for the diadems of conquerors, the man who has been faithful to a faithless heart and loving to an unloving home, shall receive the homage of great ones amongst the redeemed, and the "Well done," of his Lord.

You have seen all this, and felt all this, more or less distinctly. And you have seen it, too, in the strange, awful cruelty of which children's hearts are capable. It is very wonderful. Were the unrealized and unrealizable tortures of the Inquisition more terrible to flesh and blood than the sufferings with which your sons and daughters have wounded your soul? I do not need to quote to you historic instances; my mind is charged with sadness. For as I speak, the memories of the years crowd on me, and I see again what I have had to see in the homes of dear ones, and in the lives of men and women whose sorrows I have been allowed to share. What blows has a boy struck his mother's tender breast! What dagger-thrusts has a father received from those to whom he had given life!

I have wondered sometimes whether when we were young we were capable of the cold-blooded inhumanity which I have seen in the treatment of parents by their own flesh and blood. If we were capable of it, were we only safeguarded from the actual commission of it by favoring circumstances? Or were there truly in our lives exhibitions of this deadly temper towards those who loved us? Perhaps this cruel ingratitude is not at heart so cruel as we think. Perhaps, that is to say, it is not conscious, deliberate, understood cruelty at all. It is lack of imagination; it is the sin of stupidity; it is sheer thoughtlessness, not sheer wickedness. Let us hope that this is true. It is bad enough then. Where are the nine?

2.—We see this ingratitude in common service, the service which, in the ordinary course of life, man renders to man in the community.

A strong man says in the pride of achievement, "Never since I was a boy have I been under obligation to any human being." Nonsense—arrant nonsense! You are under obligation to a hundred unknown, lowly workers, and under obligation, too, to the greatest of mankind. You are debtor to the policeman on his round, the deep-sea fisherman off the

banks, the stoker in the furnace-room of the ocean liner, the driver on the swift express or electric car, and the man who drops the fenders between the ferry boat and the stage! Many years ago Rudyard Kipling administered a rebuke to the swash-bucklers of Empire who, in time of disturbance, fawn upon the private soldier as though he were one of the immortal gods descended from Olympus, and then, when the war-drum has ceased for a time its feverish throbbing, treat the same man as though he were the off-scouring of humanity. You remember:

Makin' mock at uniforms that guard you while you sleep
Is cheaper than them uniforms, and they're starvation cheap!

And we, who hate the soldier's trade, lift up our voice in demand for just and grateful consideration of every man to whom society is debtor, for human hearts that beat beneath every uniform, soldier-red and sailor-blue, greasy jacket of the artisan, and nondescript rags and dirt of the man who sweeps the streets. You think that all obligations can be discharged by a cash payment? That you owe no man anything because the toiler is paid a wage which keeps him one-sixteenth of an inch on this side of starvation, and because he has before his eyes the assured prospect of a bed in a workhouse ward? That you owe no man anything because you have bought your railway ticket or paid your car-fare or satisfied the tax-collector when he called the fourth time? Have done with such paltry conceptions of human obligation. We live by each other, for each other, upon each other! Yes, "upon" each other—not as brigands and still less as cannibals might; but each lives upon the sweat of the brow, or sweat of the brain, or great heart-agony of his fellows.

We are debtor to the Greek and to the barbarian, to men of thought as well as men of action, to the highly placed as to the lowly born.

Commonplace illustrations of our strange capacity for ingratitude are numerous as the sands of the sea. Where a crowd is assembled, there are just as many illustrations walking about as there are people there.

3.—I have no words to tell the amazement and pain with which a preacher so often puts the question: "Where are the nine?" The light and easy way in which people hold by their church obligations passes all belief. The last thing which you think about, when you are taking a new house, is how it will affect your attendance at your church. You think about its nearness to the tram; its convenience for the shops; its distance from your work. But its convenience or inconvenience for church—that comes last! How often does a preacher seek out some wandering member of his flock, to be told, "Oh, don't you know, we have gone to live too far away." Well, that is an admirable reason for leaving your new house. It is no reason at all for leaving your old church.

4.—There is another side to this consideration of ingratitude that we must not ignore. It is as wide, it is as important, as the one

which we have discussed. It is: The spirit in which ingratitude must be endured.

It is not necessary to minimize the pain with which experience of ingratitude, developing treachery and hate, wrings our suffering hearts. I know the chill, as of approaching death, which freezes the genial emotions of the soul, and almost the beating of the heart. I am not going to pretend that you have not been wounded well-nigh to death by some such deep, tragic sorrow.

But the ills of life must be borne. And without delivering ourselves into the custody of a silly optimism, it is good gospel and good sense to inquire where we may find the right spirit in which to face them all. And I suggest to you, first, that sometimes the one who suffers from ingratitude has not been altogether free from blame.

There is a way of doing a kindness which is detestable. You can do a friend a favor in a way to make him hate you. It is a safe rule, and full of profit, if you are going to do a nice thing, to do it nicely.

But now, without assuming that you have in any way contributed to your own discomfiture, nay assuming that you have not, assuming that your kindness has been perfect with the perfection of the God who prompted it, let me urge this upon you: Do not condemn the whole world for the sins of a few. Do not say, "This is human life, and I am sick of such treachery!" How far removed are you from the other man's injustice, when you condemn the human race for the offenses of the two or three people who have treated you badly?

Again! Why should you expect gratitude? Nay; I put it to you in all seriousness. You do not want to serve God on what Jordan would call "a salary basis." You do not want to be good "for a bonus." If gratitude comes, that is something thrown in as a make-weight. Your reward is in the good that you have done. That no man can take from you.

There is one other word to say. If you feel as though your heart was broken by the thanklessness of those whom you have helped, consider. When you live on, in service, in sacrifice, pouring your rich, conquering life into the spiritually anaemic, into the weak, the helpless, and the lost, when you do this amid failure, mortification, bafflement, you link yourself with the truest, bravest, noblest heroes of all time. There is no courage like this. It is the supreme chivalry of earth. To die is facile; to live so difficult. Oh, how hard it is to be a Christian! To die to make men free is the anguish of an hour; to live to make them holy, the consecration of a life. The essence of heroism is its persistence. Anybody can be good at a sprint. But to keep on being good—that is what troubles us. To be good to bad people, kind to the cruel, gracious to the unthankful and evil, to keep a smiling, radiant face and a warm, loving heart, to hold one's faith in man undimmed and trust in God unquenched—this is to join hands with the Christs of all ages, to die with the Lord Christ on Calvary, and by his open grave to live again. The Son of God goes forth to

war—against ugliness, stupidity, disease, selfishness, and sin! Who follows in his train?

The Shout of a King

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Text: "The Lord, his God, is with him, and the shout of a king is among them." Numbers 23:21.

A part of Balaam's apology for failing to keep his contract to curse the children of Israel was: "The shout of a king is among them." Balaam is a unique character. Very little is known of him, and what little we know we wish we did not know.

There is a great superstition among men that they can damage each other by cursing. Balak was under the spell of that superstition when he engaged this strange prophet to go out and curse the children of Israel, hoping to weaken and overcome them. Balaam attempted to do it, but God willed otherwise, and when he came to deliver the curse, lo, it was turned into a blessing. Balak complained bitterly. Among other reasons assigned by Balaam why he could not curse Israel was: "The Lord, his God, is with him, and the shout of a king is among them."

What is there about the shout of a king that is suggestive of the presence and power of Almighty God?

I. There is in the shout of a king the accent of authority.

When a king speaks his word is law. He speaks and 'tis done—that is, if he is a real king, not a make-believe king, a mere puppet king. He draws the cutting edge of words across the ear and startles stupor into attention. Whenever God truly speaks and the people truly hear his voice they hear the accent of authority. The king is never apologetic, neither is he explanatory. He simply commands. God does not apologize, neither does he stop to explain. Whenever God speaks he speaks with authority. "Ours not to make reply, ours not to reason why," ours but to do what he tells us to do.

1.—God speaks after this fashion in the laws of nature in their inexorable working. Let a man do violence to the law of gravity and he is hurled downward. The law of gravity does not say, "Beg pardon." It does not stop to explain. If I thrust my hand into the fire my hand is burned, yet the fire burns merrily on and never says, "Let me explain." Neither does the hand need an explanation. A burnt child dreads the fire. God has laid these laws of nature along the clearest lines, and a man simply goes on to his own hurt when he dares go contrary to them.

2.—God speaks after this fashion in the Ten Commandments. The Word of God is not apologetic, neither is the Bible explanatory, and the fact of the matter is God speaks so plainly that a way-faring man, though a fool, need not err therein, and a man does violence to his own sense when he says he does not know what is meant by the Ten Commandments. "Thou shalt have no other god before Me." "Thou shalt not make unto thee any graven image." "Thou shalt not take the name of the Lord, thy God, in vain." "Remember

the Sabbath day to keep it holy." Everyone knows what these commands mean. It is simply a sign of the weakness of our position if we begin to ask for an explanation. "Honor thy father and thy mother." Oh, forsake not the gray hairs, and trembling limbs of the fathers and mothers in Israel. "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not covet." This is written in clearest lines, and he who runs may read.

3.—God speaks after this fashion through the gracious lips of Jesus. That is so marked in his speech that once it was said: "He speaks as one having authority and not as the Scribes and Pharisees."

He does not apologize; He does not explain; that is left to the preachers and teachers, and we sometimes make a poor attempt at it. The world needs to hear the accent of authority. And the curse intended would be turned into a beautiful blessing if men could hear this shout of a king.

II. There is in the shout of a king not only the accent of authority, but there is the voice of a superior.

This is true of the real king, and that is the kind of a king Balaam is talking about. In those far off days, a man was king because he was superior, because he was bigger and broader of brain and brawn than others, because he had more magnetism, more power to secure a following.

The real king is the man who has power to do things. The real king is superior in the king business; it may be in the financial world, or on the platform, or in the pulpit, or in the school room, or it may be in a great factory—he is king because he is superior.

1.—God has spoken through the Bible, and we have a superior book. There is no book like it, yet a gifted, widely-known president of a great university has left it out of the list of books that should be on the shelf. Some one has wittily said that he is glad he did leave it off the shelf, for it is not a book to be left on the shelf, but a book to be on the table close at hand, and wide open that one may read its blessed pages. There is no book like this. It is the foundation stone of all great institutions. This book is a superior book, and the world knows it. It was never quite so widely read as now, never quite so profoundly studied.

2.—God has spoken through the church of the living God which he has planted in the world and in which we have a superior institution. There is the voice of the King in the church of the living God. There is no other institution quite like it. There are other institutions that are worth consideration, but they find their inspiration in the church of the living God. There are many splendid institutions in the world, but they have gained their life from this superior institution, the church of the living God.

3.—God speaks through a special day and we have a superior day, the Lord's day. Isn't there something even in the atmosphere of the Sabbath day that causes it to be different from and better than any other day in the calendar? I am sure the whole world must in a sense realize it. No matter what we do or do not do on

that day, there is something about the atmosphere of the holy Sabbath day that seems different from any other and every other day. That is why, when we do on that day that which we ought not to do, there is something down in our souls that tells us of it, and our conscience hurts us because we are not keeping this Sabbath day, in which the voice of God is speaking, holy as he wants us to keep it.

4.—God spoke through the lips of the Man of Galilee and the world heard a superior man. There is no voice like the voice of Jesus, just as there is no love like the love of Jesus, tender and strong and true. Oh, what a wonderful voice it is! Never man spake like this man. No one measures up to him. No other can be compared to him. They can simply be contrasted. Only in modern times has any one seemed disposed to write any name on a level with the name of Jesus—that name that is above every name.

I was in a million dollar church some time ago and there on one side of the altar can be read the words of Jesus Christ, and on the other side the words of a certain noted woman. Their words are ranked side by side. And when the service began a woman one side of the pulpit read the words of Jesus, while on the other side a man may read the words of this woman.

But the world knows full well that the superior voice is the voice of Jesus for there is in it the shout of a king. There is something wonderfully winsome about the voice of Jesus as it comes to us across the centuries and across the seas—that voice that has in it the shout of a king.

III. There is in the shout of a king not only the accent of authority, not only the voice of a superior, but there is something else that suggests the presence and power of God—the note of victory.

There are only two reasons for shouting. One is to make people hear you. You must sometimes speak where the ordinary tone is not sufficient to carry the voice, and then you must lift the voice into a shout. The other reason is that there springs up within us a feeling of ecstatic, enthusiastic triumph. It is a cry that indicates terror, but a shout that indicates triumph. So here is the note of victory. It was a shout of victory that Balaam heard. Oh, that the world might hear it! Oh, that we might hear it! This shout of a king which has in it the note of victory.

There are certain moods to which we are all liable, from which we are sure to be aroused if we hear the shout of a king. One is the indifferent mood. "Nothing succeeds like success." There are those who may be indifferent to a given cause until they hear the shout go up, then they are roused from their indifference and begin to take interest. There is in the shout of a king the note of victory that arouses us from the indifferent mood.

There are hundreds of people in this world who are indifferent to the cause of our King. If they could hear the shout of victory, they would begin to take notice, and people who have not heard a sermon in years would be drawn in and catch the inspiration. This is the value of the revival meeting, for when there

goes up a great shout of triumph people feel the power of Almighty God.

We are sometimes given to the conservative mood, and do not want to move an inch, becoming paralyzed with self-satisfaction. The shout of victorious progress is needed to rouse the conservatives to realize that the triumphant procession is moving on, and that they must keep step with the armies of the living God.

We are all more or less at times disposed to the despairing mood and grow pessimistic, taking counsel of our fears, and, trembling for the Ark of the Lord. We fear that he cannot work out his great purpose. It is an awful thing to be given up to despair, and to hear only its mournful notes. But the shout of victory transforms fear into courage, despair into hope and we are roused from our dreams of death. If we can hear the shout of a king it will lift us up, and we will think again that life is worth living. Let us listen and hear the shout of a king, with its accent of authority, its superior voice, its note of victory.

(Continued from page 401)

The statistics of Lutherans are larger than those given in the Lutheran Almanacs. Several Lutheran bodies in the accompanying table are not reported in Lutheran year books. The additional information is kindly furnished by Professor J. N. Lenker, of Minneapolis, Minn., one of the leading Lutheran statisticians in the world. He also provides the figures for the Swedish Covenant bodies, which, as he correctly says, are properly Lutheran bodies and might be added to the Lutheran column. The Lutherans are a polyglot people, speaking in the United States the English, German, French, Swedish, Norwegian, Danish, Icelandic, Finnish, Slavonic, Lettish and Estonian tongues, in which they also have periodical literature—152 church papers. Nearly half the Lutherans in our country use the German, one third the English and one sixth the Norwegian.

Eastern Churches in the United States.

One of the interesting developments of immigration is the transplanting of churches of the Eastern Orthodox communion on American soil. The Russian, Greek and Armenian branches have been represented here for some years; but more recently the Syrian, Servian, Roumanian and Bulgarian Orthodox Churches have come among us. The Servian Church takes care of immigrants from Austria, Dalmatia, Servia, Montenegro, Bosnia and Herzegovina. The first Servian church was established in Jackson, Cal., in 1894. The affairs of the Church in the United States are administered from Chicago by Archimandrite Dabovitch, under the jurisdiction of the Russian Archbishop of New York city. The Roumanians come from Transylvania and from Roumania. A little more than half of the 60,000 in the United States are Uniates (Roman Catholics), the rest being Orthodox. The first congregation of the latter was organized in Cleveland, O., in 1904. The Orthodox congregations are under the jurisdiction of the Primate of Roumania and the Metropolitan of Hermannstadt, in Transylvania. There are about 25,000 Bulgarians in this country. They are found in greatest numbers in Granite City and Madison, Ill. The first congregation was established at Madison in 1907.

UNUSUAL

Gipsy Smith is a good story-teller. At a welcome banquet given him the evening of his arrival in Chicago, he told this:

"A man who belongs to the same church I do used to preach a great deal on the streets Sunday afternoon. The only musical instrument that he could play was a big bass drum, and he pounded that with all his might to draw a crowd together.

"One Sunday afternoon, when my friend was pounding away furiously on that drum, a neighbor—an Episcopalian he was—rushed out and caught the drummer by the shoulder saying:

"Do quit beating that drum; you are disturbing my Sunday."

"Just then the bell of a big Angelican church near by began to ring. My friend said: 'Do stop that bell; it is disturbing me.'

"The horrified Angelican turned on the drummer saying in an awed voice: 'But don't you know what that bell says; it's saying 'Come to the house of the Lord.'"

"Oh, is that so," said my friend. "Well, I'll tell you what my drum says. It says, 'Fetch 'em. 'Fetch 'em.'"

SAVED HIS LIFE BY CROWING.

"I started in the poultry business with the gift of a bantam rooster to make a pot of soup," says a writer in Suburban Life for March. "I was ill, and a neighbor sent in the little bantam cock, thinking he would be just about big enough to make broth for an invalid. He was alive, and the expectation was that he would be killed, picked, hung over night, and go into the soup kettle in the morning; but he was such a cunning little fellow that my husband brought him in his basket to the bedside for me to look at before he was killed. As soon as the cover was lifted, up hopped the little rooster, and, standing on the edge of the basket, gave three lusty crows. Well, that rooster never reached the soup kettle. He became the pet of the family forthwith, and learned all sorts of little tricks. He had a little house and runway built for him, and there he lived in royal state for awhile alone; but one day a little bantam hen came over the fence and discovered him. Afterward she came every day, and such long conversations as the pair would carry on! It was very amusing. Then the neighbor over the way presented me with the bantam hen, and I embarked in the chicken business."

SANDY SCOTT'S BIBLE CLASS.

Published by Bonnell, Silver & Company, 48 West 22nd street, New York, 50 cents post-paid.

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It ought to be the companion of every pastor and Sunday School teacher.—Rev. W. L. Singleton, D. D.

I MAUN DO AS I'M BIDDEN DO

(Used by permission from Sandy Scott's Bible Class, copyrighted 1898 and published by Bonnell, Silver & Company, 48 West 22nd street, New York. The book, 12 chapters in all, will be sent postpaid for 50 cents.)

As we were walking up one night, Jamie Stewart said, "I wish Sandy would stick to the exposition o' the Scriptures, and no just enlarge on ony subject that comes in his way. And he should make mair o' a preparation."

"Ah, there's mair preparation than a body would think. And though he be some liable to discourse off-hand as it were, he has a heap o' auld stock that comes in handy for the like o' that. Mind ye Sandy's a great reader, and he has a good many books. There's no far short o' a dozen gin ye count in everything, besides the hindmost half o' an auld concordance."

"The hindmost half! A body could see fine he was never so fresh on the first half o' the Scriptures."

"Never so fresh! It makes nae odds wi' a concordance where ye commence, a concordance is a' thorougher."

"What had come owre the tither half?"

"There never was but the tae half a' the time Sandy has had it. He bought it at some sale, and the auctioneer said the folk it was wi', they hadna been literary inclined, and so they made use o' it for a stand to a lamp, and the oil had someway sipplit half-roads through, and syne afore the sale comes on, the mice had eaten a' that was greased; but the half that's left, it's no nae worse, and it's been a right handsome book; the half o' it's about as big as would make twa or three ordinar-sized books. I was saying to Sandy it was a pity the mice had eaten so muckle o' it; but Sandy he says, at the time o' the sale, he wasna desperate flush o' siller, and it was knockit down to him for fourpence, and had it no been blemished, it might hae run as high as twa shillings or maybe mair, and he would hae lost it; so there's aye a set-off to the worst calamity. And Sandy he says gin he had been the mice, he would hae eaten fair through, grease or no, he thinks that muckle o' it; but he had an awfu' notion o' books. I think he hurts his head wi' them. I've kent him complain o' pains in his head."

But Sandy was waiting for us.

"There's an awfu' heap o' mischief done by Christian folk!" said Sandy.

"By them that isna Christian, ye're meaning."

"Na; there's plenty mischief done by them, but I dinna grudge that so sair. It's the ill Christian folk do, and the good they dinna do, that's vexing me the night."

"Was ye thinking on onybody in particular?"

"Ay was I. I was thinking on the prophet Jonah, and great heaps o' folk that gang his road."

"To Nineveh?"

"Na; Jonah didna gang to Nineveh. Ye're surely sleeping, lad. It was the very thing he didna do till he was forced, and gin he had gotten his ain way he wouldna hae been there yet."

"But he gaed in the long run."

"It was owre long a run, and a queer road he traiveled. He didna take the toll road."

"See here he is, and he's gotten his orders: 'Arise, go to Nineveh, that great city, and cry against it.' But Jonah says to himself, 'No likely, I'm owre auld a hand for that. I ken how it'll be. After I've cried myself hoarse that Nineveh's to be destroyed, they'll begin to weep, and the Almighty 'll change His mind and no destroy them after a'. It's

aye His way gin folk repent. That's the worst o' it, He's of great kindness and slow to anger, but He should keep to His word. He takes no thought upon me, and what a like fool I make o' myself, crying that folk 'll be destroyed when they winna be. It's useless to gang on an errand o' that kind, when He's so tender-hearted that He'll no gang through wi' the punishment. Onybody that kens the nature o' folk as weel as I ken, wouldna place muckle weight upon penitence.' (And, Jonah, no to interrupt ye, we can understand your argument, for we mind o' a man who, when he was awkward situate wi' the weeds about his head, said he would pay his vows and no heed lying vanities, but there wasna muckle weight in his words). Says Jonah, 'It seems as though the Almighty didna ken His ain position to gang back on His word because folk commence to weep. But I'm His servant, and I ken my ain place; I'll no see Him place himself in a wrong position, and I'll no see Him place me in ane neither. The like o' me that's a confidential servant has aye to weigh a'thing, and no to obey blindfold.'

"Ay, Jonah, ay, we're listening to ye, but we're no just so muckle impressed as ye would think."

"But Jonah doesna heed. He has a mind o' his ain, and he kens what's allowable. He maun look after the good name o' the Almighty, but 'gin the Almighty be prepared to chance His ain good name,' says Jonah, 'I'll no chance mine onyway. I'm no to be made a fool o'.' No, Jonah, no, ye're no to be made a fool o'."

"So Jonah gangs the tither road. The Tarshish boat she sails the morn, he'll manage to catch her yet. He canna alter the Almighty, but he thinks he can flee frae His presence."

"A singl' ticket to Tarshish," says he, 'frae the presence o' the Lord.' He doesna seek a return, for he doesna wish to come back, and a body maunna waste their bawbees. And the lad wi' the tickets he pays no heed to what he's saying about the presence o' the Lord, but cries, 'Singl' Tarshish, ye'll need a' your time.'

"Jonah thinks he can flee, but he canna. He's no a desperate hand at the scientifics, isna Jonah, or he would hae kent he couldna flee frae the presence o' the Lord; and he hadna kent his Bible weel, or he would hae kent. He might hae minded on Adam and Eve that they didna manage to hide, and if he didna mind upon them, he might hae minded on King David in the 139th Psalm. 'Whither shall I flee from Thy presence? If I take the wings of the morning and dwell in the uttermost parts of the sea' (the very place Jonah was gaun to), 'even there shall Thy hand lead me, and Thy right hand shall hold me.' Had he minded on that, he wouldna hae tried it. Says he, 'I'm maybe no o' the same way o' thinking as the Almighty; but naebody 'll charge me that I'm no honest, for I've paid my fare to flee frae the presence o' the Lord. But the boat doesna gang as far as that, Jonah; ye've paid owre muckle for a' the good ye'll get."

"So Jonah comes aboard, and makes himself a' comfortable, and soon he fa's asleep. Says he, 'That's the advantage o' being an honest man; that's the advantage o' fearing the Lord that made the sea; ye can sleep in the thick o' the storm, for ye ken ye're aye in good hands.'

"But Jonah, though ye be so comfortable, there's itherers no. The sea isna comfortable the night, it canna sleep, for it aye obeys the

orders o' God, and there's somebody sailing on it the night conter to His orders. It'll no get sleep the night. And the sailors durstna sleep. Ilka man maun be at his post on a night o' this kind, but it's little use. They hae to throw a' their cargo overboard, for the boat's o'erweighted someway. The weight o' a godly man gaun conter to God is owre weighty for the biggest boat. He'll sink the boat, if he's letten bide, and a' the folk that's wi' her.

"It's no me that has muckle acquaintance wi' the sea, but I've heard tell that sailors is fair terrified to hae a minister on board wi' them, and I'll no say but what it's been this Tarshish boat that has put the notion in their heads. And if there be on board a boat a Christian, be he minister or man, that's no doing as God bids him do, I would be some o' their mind and set him ashore at the first chance. Ither folk are in danger o' their lives, ither folk are losing their property, because Christian folk are no doing as they're bidden do."

"I didna think Christian folk could be a curse to their neebors," said Georgie Smart.

"Ay can they, lad. It's a fearfu' thought, but Christian folk that hae fa'en asleep, Christian folk that arena doing as they're bid, they're no naething less than a curse to their neebors; and I'm thinking whiles it would pay careless folk to gie Christian folk a good shake up."

"That was aye what I said," said Jamie Stewart; "a body's best that makes nae profession."

"It's maybe what ye said, lad, but it's no what the Almighty says, and it's Him ye've to reckon wi'. Here's what He says Himself. 'Those mine enemies which would not that I should reign over them, bring hither and slay them before me.'"

"But I'm no an enemy. I'm taking nae part at a'."

"Are ye willing that He should reign over ye in a' thing?"

"Na, I'm no that. I'm on neither the tae side nor the tither. I'm what ye ca' neutral."

"Ye may ca' it neutral or naething, it doesna make nae odds. If ye bena willing for Him to rule over ye in a' thing, ye've taen a side, and it's the conter side to Him. The lads o' Nineveh got sax weeks' warning; ye mayna get as muckle, and ye canna flee frae God nae mair than Jonah."

"I thought ye said Jonah couldna work wi' the Almighty for He was aye owre merciful. A body needna be feared."

"He's aye owre merciful to them that turn to Him; but them that dinna, ye never heard tell o' mercy for them."

"But we maun catch up wi' Jonah. Jonah, poor man, he's feared he'll be made a fool o'. But Jonah, ye've been slack wi' your Bible. If ye're aye in a terrification that folk'll make a fool o' ye, ye might hae taen a hint frae the 119th Psalm, 'Let my heart be sound in Thy statutes, that I be not ashamed.' Yon's your directions if ye're seeking no to be laughed at."

"So Jonah's sound asleep, and the bulk o' the crew they're feared to make him budge, he's owre big a man for that. But the captain o' the boat he comes ben, and there's no muckle ceremony wi' him. He takes Jonah by the cuff o' the neck and gies him a business-like shake, 'What meanest thou, O sleeper? Arise, call upon thy God that we perish not.'"

"But Jonah's no in a hurry to ca' upon God, so they hae to cast lots, and the lot fa's upon Jonah. And when they question him, says he, 'I fear the Lord.'"

"Ye dinna need tell us that, Jonah; if ye didna fear the Lord, ye wouldna hae been sleeping there; a' the careless folk is wide awake the night. Ye fear the Lord, but ye fear man mair. Ye might hae minded on what Solomon says, 'The fear o' man it bringeth a snare.' Ye've no been reading your chapter, Jonah, and ye've gotten into a snare, and it's a by-ordnar' big snare. Ye're mair feared for the laugh o' man than for the anger of the Lord, and ye've landed yourself in a mess."

"And yet, Sandy, ye think he was a godly man?"

"Ay do I, and I'm thinking this was maybe just a wee bit o' his history, and that he was never so stubborn either afore or syne. The thing that put him wrong was him thinking so muckle o' himself; he didna just mind he wasna nae mair than a message-laddie, for a message-laddie need never think shame on his message. Gin there be shame, it's on the master it fa's; the laddie's aye clear."

"And there's heaps o' us far waur than Jonah. We say, 'I'm no a minister; I'm no an office-bearer; I'm no a member.' It doesna matter what we are, if we be the laddie that gets the message, it's us that hae to gang wi' it. But then we say, 'I didna hear the message; I didna ken the Master was speaking to me.' Ay, Jonah was straight compared to what ye and me are, for he didna deny he got the message."

"It would be a big blessing gin a few polismen was sent round every house to waken sleeping Christians, to take them by the cuff o' the neck and shake them weel, and cry, 'What meanest thou, O sleeper?' and syne set them down wi' a jolt. Christian folk are whiles owre comfortable or they wouldna sleep so sound."

"Would ye hae us rouse up Christian folk? It would be but barely ceevil."

"Ay would I, lad. I would hae ye rouse them up and take my chance o' ceevilty. The captain o' the Tarshish boat was just on the scant side o' ceevilty wi' Jonah, and him had his fare paid, mind ye. But gin folk be like to drown, it's a heap mair ceevil to gie them a crack owre the knuckles wi' the rope than to let them sink; and I would hae ye begin wi' yourselfs. Take ye yourselfs by the cuff o' the coat, and dinna spare or ye be wide awake. It's the Master's lookout whether ye're to be made a fool o' or no, but it's your lookout to do as ye're bid."

"And when ye're rousing up yourselfs, ye're no needing to be extr-ordnar' ceevil, for a body doesna cast out wi' himself in a hurry. Dinna be owre tender o' yourself and dinna be put off wi' excuses. Gin ye hear yourself say, 'I dinna aye ken what the Master would hae me do,' just tell yourself, 'Ye should ken.' Gin the telegraph isn't workin atwixt the Master and ye, haste ye and hae it repaired. Hae ye aye as your motto, 'I maun do as I'm bidden do.'"

"Gin ilka Christian in the land was wide awake the night, gin ilka Christian in the land was doing a' he was bid, I'm thinking, I'm thinking ye wouldna ken the Master's face the morn; it would be that blythe."

"It would be worth a body's while to gie it a trial."

"Worth! It would be worth a thousand times owre. I aye grudge He has so muckle disappointment wi' us."

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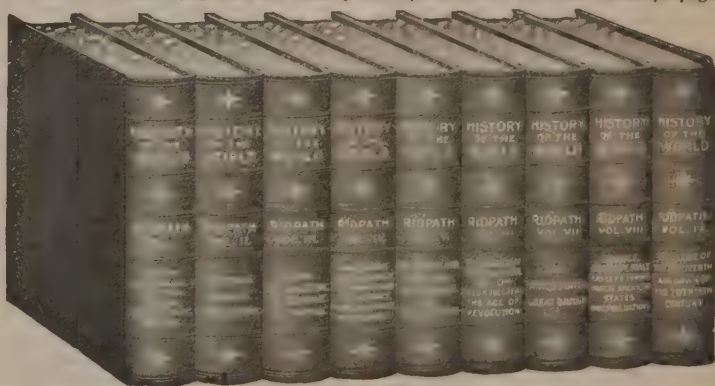
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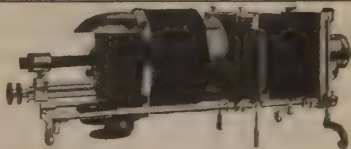


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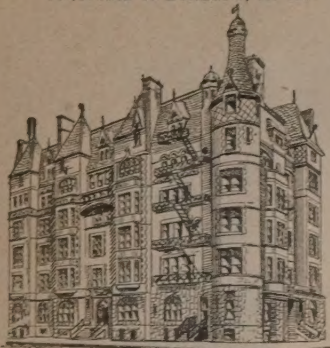
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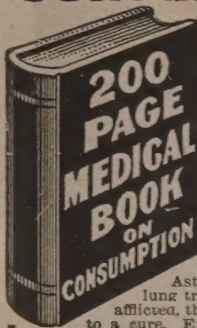
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